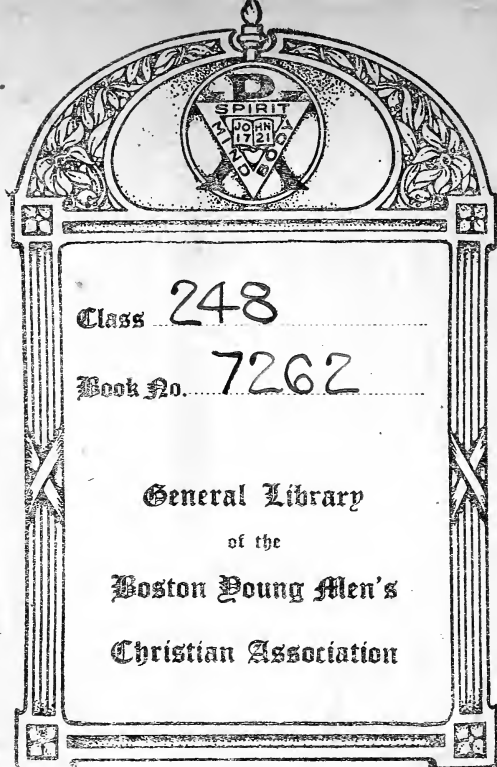


A MAN'S RELIGION

FRED B. SMITH



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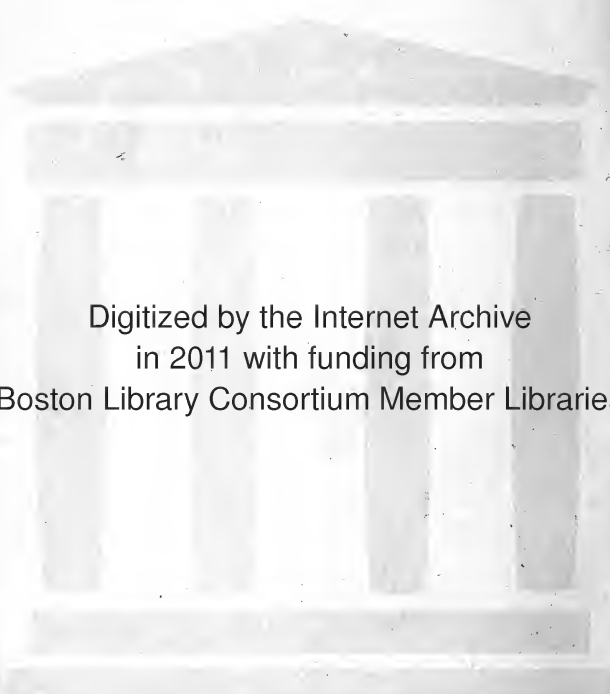
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A MAN'S RELIGION

FRED B. SMITH

*Senior Secretary Religious Work Department International
Committee of Young Men's Christian Associations*



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FOREWORD

It is a pleasure to say an introductory word in a volume upon the theme which is here treated. There is a man's religion. There are phases of the rounded message of the evangel which most readily find their way to the heart of woman. The work of woman in the coming of the Kingdom and the crowning of the Christ is beyond all praise and all price. But there surely is a need to emphasize the masculine note, for men must be enlisted, trained and inspired for the accomplishment of ends which can be attained only by the strength of man, consecrated to high service.

There are notes in the gospel which soothe and comfort beyond all human power to rival. There are other notes which ring like a silver trumpet call. This book is a summons. It is not meant to quiet, but to rouse to action. Christ is going to reign, but the coming of the day of His coronation is strangely slow. Since Bethlehem's Christmas anthem, have passed "two thousand years of wrong." That the day of the Lord will not be delayed for always no

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loyal follower of the Master can doubt, but sometimes the spirit grows weary with long waiting and the time drags heavily on.

We are living in wonderful days, and we are in peril of missing the meaning of them. In other days the Master reproved the multitudes, dim of vision, slow to hear. He told them that they could read something of the face of nature; that they could intelligently foretell coming changes in atmospheric conditions, and act accordingly, but that their range of understanding seemed limited to these lower and unimportant things. They were to look out upon social and economic conditions, to behold the world movements as they swept on before their eyes, to consider the great facts of God's work and God's Kingdom in their relation to the world of mankind. They had some power of apprehension and prophecy concerning weather conditions, but they knew not how to interpret their time.

God indeed has caused the wrath of man to praise Him. Nevertheless, history has teemed with blunders and crimes, and the blunders have sometimes been quite as disastrous as the crimes. There is no fear as to the eventual triumph of righteousness, but the men who miss their opportunities because they do not know how to inter-

pret their time miss them once and for all. There will be no reincarnation, where we may bring to bear wisdom which we failed to use in other appearances upon the earth. If we would save and use these lives of ours, we must right-fully interpret this time. A hundred years from now, when the Kingdom of God is far advanced in its conquering progress, we shall not be here to correct our blunders. Our work must be done now or never. We must know how to interpret this time, or it will sweep by and leave us like pillars of salt. "The times of ignorance God overlooked; but now he commandeth men that they should all everywhere repent." There comes many a call to repentance after the great initial act of turning from sin, which stands at the gateway of the Christian life.

Fred B. Smith is well equipped to write such a message as that contained in this volume. Twenty-five years of devoted service, more than ten years of journeying in this and other lands, each year with its record of more than fifty thousand miles of travel and of well nigh ceaseless toil, are his. Two millions of men have heard his personal word, and literally tens of thousands have responded to his appeal by a public avowal of enlistment in the new life. Virile, direct, pungent, fearless, unwearied, un-

dismayed, he is deeply enshrined in the hearts and lives of multitudes who know and love him. To his great vision, steady persistence, remarkable executive ability and undaunted courage, more than to any other human cause, was due the Men and Religion Forward Movement. He was its prophet. This book appears while he is beginning a long journey to lands beyond the seas, in furtherance of that Movement among distant peoples. His identification with the theme which he treats is such that one infallibly suggests the other. Men think of a man's religion when they think of him, and they think of him as a striking exemplification of the message which he has proclaimed so long and so well. Men may not always agree with him; they do not fail to believe in him.

Before many of the chapters will be found words of wisdom and light from trusted leaders of the Christian hosts. With their God-speed and mine, who have been Fred Smith's close comrade for four memorable years, this book goes forth upon its mission.

CLARENCE A. BARBOUR.

New York City.

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A MAN'S RELIGION

CHAPTER I

THE REASON FOR THE BOOK

With printing presses running day and night in the attempt to keep pace with those who insist upon filling the whole world with books, one must be moved by some impelling conviction in presuming to add anything to what is being so splendidly produced in the realm of Christian literature. For this reason, I would define at the outset the motive which prompts me to write.

A quarter of a century once seemed a long time, but the backward look strangely shortens it. I am in this year of 1912-13 completing a quarter of a century of service in the Young Men's Christian Association. It seems but a little while, and yet I am not foolish enough to expect another similar period of service. Therefore, while the impressions of my experiences are vivid, I have a desire to record them for any small profit they may give to other toilers among young men and boys in the name of Christ. I have tried a good many methods which did not

succeed; I have used others which seem to have issued in permanent good. As a resultant of these varied experiences of success and failure I shall try to say some calm, serious things. The time of Christian service in my life therefore forms a part of the reason for this book. To me at least it will be a sort of memoranda of conclusions.

Another unique influence is with me at this particular time, in the memories of the Convention period of the "Men and Religion Forward Movement." A year ago I wrote the little book, "Men Wanted," and I said in the introduction that I believed the Movement would mark a new era in Church history. Now the Conventions are over, the National Committee has disbanded, and the permanent work of conservation has been turned over to the organizations which shared in the responsibility. I am surer now than ever that there were some principles involved in that Movement which, when reviewed ten, twenty and fifty years hence, will fully warrant every prophecy made concerning it. My chief desire now is to help to fasten the ideals and the methods of that remarkable effort. Thirty-two speakers went out in that work, each chosen to represent and enforce one of the messages. The things I shall attempt to write have

been largely gathered from what those faithful men have said to me concerning their impressions of things that are worth while in this gigantic task of Christianizing the world. They addressed and conferred with over a million and a half men and boys in seven months. Every part of the continent was visited. Every type of man was dealt with. Every kind of church and Christian organization was involved. While these experiences have lost none of their sharp lessons, I am anxious to put them in lasting form for those who may feel any desire to consider them in future work of this kind. This fact forms a second element in the motive.

I am also influenced by a strong desire to get some things "out of my system" in reference to the type of Christian effort which I believe will win and hold vigorous men to the Church. Having served for many years in a plan of evangelism which is largely carried on upon the outer firing line, it has seemed to me a thousand times, when I have been thrown into contact with the mass of unchurched men, that I could wish all the leaders of Christian organizations might for a while be compelled to live in that sort of a zone, in order the better to see the difficulties which these men think they encounter in attempting to respond to the gospel appeal.

Those who find their customary environment in cordial church circles, in the conventions and conferences of Northfield, Silver Bay, Winona, Ocean Grove, and the like, have but a scant idea of how terrific are the moral and spiritual tides in the outer world. I have heard the comments of men who feel themselves far from the Church, and I shall try to speak for them in many respects. In doing so I believe that freedom and frankness are necessary if there is to be any value in the conclusions.

This makes it especially important to say that nothing found in these pages is to be regarded as a wholesome criticism of the Church, of Christian societies, pastors or other Christian workers. Seventy-five per cent of them are genuine, sincere, loyal and unafraid. The high order of many of the organizations which are at work upon special phases of the Christian problem has been powerfully demonstrated during the past years, as I have witnessed them united in efforts where the general weal of the cause was the only issue, and where no peculiar honor could be hoped for by any one of them more than another. Unabated zeal and enthusiastic work under such conditions constitute unassailable proof of reality. I am writing in the full memory of just such an illustration as this, and therefore

have no inclination to indiscriminate criticism. But there are some who are unworthy of the name they profess to bear. They bring reproach upon the whole cause and retard the growth of the Kingdom. They work as though lost in abandon to Christ when their particular church or society is to be the sole beneficiary of the victory gained, but they sulk and sometimes openly oppose any plan which does not promise that immediate result. I shall not feel it incumbent upon me to deal softly with this type. I also wish to say that every line is written in love, and in hope for the coming triumph of the gospel of Jesus Christ throughout the world, and any portion which may seem to be a criticism of the present order is to be judged by that standard.

It becomes necessary also early to meet the objection which I have not infrequently heard that men related to such organizations as the Young Men's Christian Association, the Laymen's Missionary Movement, the Brotherhoods, the Missionary Education Movement, the Young People's Society of Christian Endeavor, the Epworth League, and the like, ought not to be giving advice concerning the Church and how it should be operated. I will be repeatedly misunderstood unless I make clear that I do not for one hour accept the view of the Church as

being something which mysteriously, mystically operates inside the walls of a building called a church. I am sure that in most instances local churches are a part of the Church of Christ, but I am just as fully persuaded that some so called churches are a long way from really sharing in the extension of that spirit which Jesus came to enunciate. I am reminded that when He began His work He had to go outside the organized ecclesiasticism of His day, and I fear that if to-day He entered some churches, as well as some Young Men's Christian Associations, Brotherhoods, or Missionary Societies, and began to teach the doctrines He then used, the same results which then were evident would follow now.

We have without doubt seen the zenith of that peculiar spiritual halo which has hitherto been attached to "Ordinations" and "Dedications." These have great value and scriptural warrant, but the twentieth century is too hard headed and practical to believe that a formal investment can bestow any priority upon any man, except as it is substantiated later by works worthy of the office. Likewise the times have passed in which we have believed in some mystical influence being permanently related to the space within the walls of a certain building where a service

of dedication has been held. What spirit now dominates the people? What service do they render to the needy? What sacrifice is manifest in the name of Christ? These are the tests of a church, rather than how grand were the dedicatory exercises. The conception of Jesus is expressed in His interview with the Samaritan woman, when He said, "The hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshipers." The over-emphasis upon the idea of special spiritual privileges is a relic of the old Jewish dispensation, and, in its extreme form, is out of harmony with the Kingdom which Jesus came to establish.

I am anxious not to be misunderstood, I believe in the Church with all my heart, and I also believe in many societies which have grown up within the Church. In the discussion to follow, the same credit for doing "church work" is ascribed to the man who may be down in the slums helping poor folks to know better how to fight their battle, that is given to the one who is leading the weekly prayer meeting in the church building. From the viewpoint of this book the

Physical Director of a Young Men's Christian Association is to be credited with as high church standing as the man who preaches the Sunday morning sermon, provided always that each is prompted by the same motive—the extension of the Kingdom of our Lord and Saviour Jesus Christ. Any man, anywhere, doing any kind of work to hasten the universal reign of Christ is doing Christian work, and Christian work is that for which the Church exists.

It is understood that when the "Church" is referred to throughout this book, it is with the larger and more comprehensive definition, and that "church work" includes not only that done in the church building, but also that of those kindred organizations working so faithfully to supplement the main body. When criticism is uttered, it must be understood as applied to the whole organized Christian force, and in like manner commendation is given. I have grown utterly weary of that small religionist who seeks to exalt his own special kind of work by discrediting that of others. The man who cannot rejoice in the success of another Christian denomination or organization, even though he may be at that moment seeing but small advance in his own appointed place, is hardly worthy of the name of Christ. Those who are unable to think

of the Kingdom's welfare in this spirit will find small profit in reading further.

Inasmuch as I am absolutely certain that the charge of "critic" will be forthcoming from some sources, it may not be out of place to note the service of critics in the history of the Church. Those men who have been brave enough to call attention to defects in the Church, and who in fiery terms have demanded reconstruction, have been the most faithful friends of the Kingdom. Luther, Calvin, Wesley, Whitefield, Carey, Edwards, Finney and Moody, were all abused during their lifetime for their criticisms, but to-day their names are like sweet music wherever Christians meet and sing "Faith of our Fathers," while "stand-patters," ultra conservatives and reactionaries have passed into oblivion.

It is not the purpose of this book, as it is not within the ability of the author, to discuss the problems concerning which teachers of various schools of thought are in debate, but it is the purpose to make use of much that these men are saying and writing, and to magnify the good office of the fair critic. "Faithful are the wounds of a friend."

And, once again, later chapters will be more frankly written if the author is permitted to say at the outset that the whole presentation is

in no spirit of omniscience. I shall indulge in no flights for the mere purpose of effect. To the extent of serious, prayerful ability, the suggestions to be made are to represent my most profound convictions. There will be no foolish jesting; the subject is too solemn for that. I presume that these views will be modified as years come and go with their ever increasing instruction. A great change has taken place during the past quarter of a century in methods of Christian work, and also as to what elements of the gospel message should be emphasized most strongly. The final word is not yet spoken. Doubtless greater advance will mark the coming period of equal length. I am to write freely, and I hope that my readers will accept the whole for appraisement, and by good judgment will sift the wheat from the chaff.

There will be economy of time for reader and writer if it is also made clear at the outset that the book as a whole is intended as a testimony to the importance of certain features of method and message in the conduct of Christian work for men and boys, rather than as a thorough presentation of the philosophy underlying them. For a more adequate study of methods I would earnestly recommend "*Making Religion Efficient*," published by the Association Press, 124 East

28th St., New York City. This book is the consensus of the best judgment of the speakers of the Men and Religion Movement so far as methods of work are concerned. Where fuller reading is desired upon the various messages or principles to be suggested, there will be reference to books which it is hoped will prove helpful.

Within the limitations of one small volume there is possible only briefest mention of some of the ideals which are reconstructing the whole life of the Church. For example, single chapters only are given to such topics as Missions, Cooperation, and Social Service, each worthy of a library. But, remembering the essential object of bringing into compact form the most important elements of a church or a Christian organization which hopes to win and hold strong men, none of these may be omitted.

One more comment in this preparatory statement seems of value. The author is essentially a public speaker and will naturally express his ideas in the form in which he would present them from the platform. He hopes that this rather familiar and personal style will not lessen the urgency of the argument.

INTRODUCTION TO CHAPTER II

The author of this book has made a very clear diagnosis. He has followed the symptoms back to the cause. The temperature, the pulse, the respiration and the general condition of the patient, are all indicated in the second chapter. From the symptoms and the complete diagnosis one might be excused if he became alarmed; but this book does not indicate that the writer is alarmed; on the contrary, he is optimistic, hopeful, and confident of a permanent recovery.

The interruption in the numerical growth of the Church does not indicate that the Church as a whole has not grown. Motion does not always indicate progress. The evangelical Christian church in America has made tremendous progress in its spiritual and intellectual conception of Christ, in the growth of its moral and spiritual muscle, and in its statesmanlike position, commanding influence, and its dominating power over the influences of the world. The Church is not in the world to hold the fort, but to storm the fort. The soldiery of the Church is stronger to-day than ever before in the history of the world.

The social and industrial conditions of the world are being revolutionized by the Church, but those social and industrial forces which are antagonistic to the Church are making their last and final stroke at the Church. The Church, within a very short period, will have completed its work of reforming society and of introducing the Golden Rule as a standard of industrial life.

The non-religious rich are fewer in number and less

influential than the vast number of rich people who are religious, conscientious and Christlike. The non-religious idle rich are but the foam upon the boiling caldron of society.

The attitude of educated men is that of sincerity and sympathy. Of course the attitude of men who think they are educated may be that of criticism and heresy. No education is complete, and no education can be complete, unless builded upon a moral and spiritual foundation in which there is absolute reverence for God, and the acceptance of Christ as His Son.

The presence of ecclesiastical parasites and self-appointed agents is logical. In every kingdom you will find the parasite, the counterfeit, and the mendicant; so you will find them in the ecclesiastical world. Perhaps they have a value. They demonstrate the existence of the real, the sincere and the true, because they are the opposite of all these.

The different cults, such as Eddyism, are the evaporation of insane minds and lives, and were prophesied in Holy Writ. They will lead astray a few simple men and women, but the Church has not been interrupted in her growth, power, or work by all the gates of hell that have thundered against her foundations or progress.

The supposed theological unrest does not furnish a reason for alarm. The Bible has not been wrested from its position, nor can it be injured by all the criticisms of the world. It is self-defended, God-protected, because it is His infallible Word.

The signs of the times indicate success for the Church, the triumph of the cause, the coronation of Christ by all the peoples of the earth. We are passing through the last great period before His second advent. I do not indicate by these words anything of the time when

the period will end, or when He will come. I do not know when, but I do know He is coming, and I do know that we are in the period just prior to His coming. All of the unrest and all of the extraordinary efforts of the moral forces of the world are indications of the coming of the great event.

Church work is distinctively a task for men, and the Church is developing in these latter days leadership among the men. The spirit of this book is that of clear diagnosis, suggestive analysis, and of hopefulness of the final triumph of the Church of Jesus Christ. The second chapter, like the rest, demands careful and prayerful perusal.

M. A. MATTHEWS.

Seattle, Wash.

CHAPTER II

THE PRESENT SITUATION

No more difficult task will at any time be confronted than that of this chapter in attempting something of an estimate of the trend of the Christian propaganda in the first portion of the twentieth century, especially as applied to North America. The handicaps are serious, because it is always a perilous task for any man to bring an indictment against his own times. He may with safety assail the past, and even portray dire things to come in future generations, but figurative assassination awaits him if he takes liberties of this sort with the time that now is. But true progress can be expected only in those places where men are brave enough to face the actual facts, and therefore an estimate of present conditions is necessary.

It is difficult for a man in a battle to be a competent judge of the progress of the struggle which is taking place around him. It is much easier to determine why armies lost and won in other times, or even to prophesy how they may win or lose in the future, than prop-

erly to appraise the conflict of the hour in which one is an active participant. I am not unmindful of this limitation and of the allowance which every reader is bound to make because of it. But in some respects this fact gives increased power in writing, and the discriminating reader will not be hindered by it from arriving at just conclusions.

The situation is also complicated by reason of contending schools of over-developed pessimists and exaggerating optimists. You can stop off between trains in any town and find men who will aver that the country is going radically, rapidly wrong, that the churches are in a decline, that the preachers are lazy, that the commercial world is based upon fraud, and that all politicians and public officers are grafters. A man of this sort is never so happy as when he gives full sway to his morbid picture of the world as growing worse and worse, with only a little remnant of the faithful left, of which he is the most glowing example. This attitude is wrong, because the facts do not warrant such a conclusion, and because the acceptance of it denies the efficiency of the gospel and the power of God, and practically says that we would best try some other resources. While anxious to look fairly at the serious perils of this time of testing, I hope not

to put up another peg upon which the prophet of the catastrophic theory may hang an argument.

Opposed to this man there is one with exactly the opposite interpretation. He shouts at every opportunity that these are the grandest days the Church has ever known, that everything is all right, and that every critic is an enemy of the Church. Not long ago I heard a man who held high office in his denomination, one who ought, at least, to have known the facts concerning his own communion, making an address in which he ranted like a cheap ward politician about the Church sweeping everything before it "like a mighty flame." To have accepted him literally the audience would have believed that the men of the entire nation were crowding to the church doors and clamoring for admission. The next Sunday night he preached in the church of which he is pastor to an audience which by actual count only occupied one out of twenty of the sittings in the auditorium. The evening was fine; the music was grand; there was no unusual counter attraction. The simple fact was that the tens of thousands who lived within a rifle shot of where he preached did not care to hear him. A little later, in the national gathering of that great communion of which he is a member, they

listened to the most distressing report of their entire history. They were told of great numbers of individual churches of that faith, where there had been no accession on professed conversion in twelve months. This man does more harm than the first, because every thinking person knows he is wrong, and they usually believe that he knows it too, and is only bluffing. Of both of these schools we might well pray "Give us neither poverty nor riches." It is obvious that any attempt to define the present status of the Church in relation to the men of this generation is exceedingly difficult, for the unthinking reader may be led to ascribe the statement to one of these extreme schools, and therefore to miss entirely the facts of the case.

Notwithstanding all of these rather confusing elements, I am perfectly certain that the Christian Church and all of its related organizations are passing through a very serious crisis, and that the first quarter of the present century is to record one of the most trying times in all its history. That the Church will finally triumph I have no serious doubt, but I do fear that many leaders in various forms of Christian work do not realize how serious are these times, and that when history is fully written it may be said that the generation which lived and worked in the

opening decades of this century permitted the fires to burn low, and did not manifest thought and energy enough successfully to solve the vexed problems of their day.

I do not expect the pronounced pessimist to share in the reconstruction of such a time, for as I study him it seems to me that he would be distinctly unhappy if he were convinced that things would improve. It is equally certain that the poetic optimist is not to be of any value in meeting the crisis and ushering in a better day. No serious man will take him seriously, and therefore he is counted out. No man who does not realize and keenly feel the tremendous pressure of this period in the life of the Church can be used in the upward and forward movement to which I believe God is surely calling.

I. MARKED FACTORS IN THE CRISIS

It may not be enough simply to announce that there is a crisis and that its greater peril is still impending. Even though many may be thoroughly acquainted with the elements which are contributing to it, some statement of causes and effects must accompany such a declaration. I am sure, in making such a statement, I shall not be able to enumerate all of them, and may not stress the most important ones, but some are

so marked that we need to face them squarely. I will therefore touch upon those which seem most evident.

1. *The interruption in the numerical growth of church membership.* We have long indulged our hopes in the fact that there was a marvelous growth in the nineteenth century. This is true and is worthy of a large place in thought, for more converts were made to Christianity during the past one hundred years than in all the preceding years of the Christian era. But this is no guarantee of a similar advance in this century. In fact, all the signs are against it. I shall quote no figures, although I have them before me, for the fifteen larger divisions of the Church, covering the past eleven years. I suggest to those who would go beneath the surface to know the facts, that they get the reported number of members for their branch of the Church for each year of the past twenty years and see what the percentage of increase has been in the last five years, as contrasted with the first five years of that period. Do not accept the figures of some mathematical dreamer who always sees double when reporting statistics, but secure the authenticated reports. Study them and know the real situation. This is the basic procedure in every form of scientific rehabilita-

tion, and Christian workers who are ignorant of actual conditions are crippled in their effectiveness. You might as well employ a fussy old doctor who took no time in careful diagnosis as to send out into such a scientific age as this church workers who do not use brains and energy enough to get a genuine estimate of present conditions. Three branches of the Protestant faith have maintained a reasonably consistent advance, but others have fallen behind in an alarming manner, and every Christian communion, Protestant and Roman Catholic alike, has declined in the percentage of gain as compared with twenty and thirty years ago. Many churches if left for growth and sustentation to their own power to evangelize the unlovely people around them would become extinct in about the ratio of the death rate of their membership. I am familiar with the idea that increase in members is not the only index of growth, and may not be the supreme one. But I do believe that the gatherings of the Church ought to be made glad by the music of those newly born again, and that the Church is in a sad state where this does not occur. And I also believe strongly that the Church ought to increase in numerical strength, and that the fact that men are indifferent about uniting with the

Church indicates a very serious attitude toward the Church as professedly a power in solving the problems of life. The interruption in the growth in membership, though stated in mildest terms, suggest a crisis to which we may not safely be indifferent.

2. *The disturbed social and industrial conditions.* As we come a little nearer to the actual life which is to be dealt with in every hoped-for advance, a most stubborn fact is that the real issue of the life and continuance of the Church is its ability to evangelize and domesticate in hearty church relations the common working man. The stupendous growth of the cities, seven-tenths of which is represented by the increased number of men employed in shops, factories, mills and construction camps, does not make it necessary to secure the service of any great expert to foresee that the Church and all its organizations must learn how to win these men, or annually to become of less influence and eventually to be supplanted. By this I do not mean the establishing of some welfare houses, good as they are, or having the annual paper read at the convention upon "Reaching the Masses," but I do mean to state with deep and increasing conviction that the Protestant Church is bound to solve this issue or finally to lose

out entirely. Her future usefulness is involved.

That the Church is not now in any adequate manner meeting this colossal task everybody is aware except a few ecclesiastical house plants. I have just taken pains to interview carefully upon this subject the three men whom I believe to be in closest touch of any three men in North America with the men who toil with their hands. Each of them is a member of a church. Two practically despair of the Church ever meeting the situation. One still thinks there is a chance if some radical reforms are inaugurated soon. All three however agree that the rank and file of these men believe that religious people as a whole are arrayed against them in their struggle for what they believe to be their right. There are ominous mutterings underneath the entire fabric of the present industrial situation, and one is led sometimes to wonder whether terrible scenes may not yet be enacted.

Not long ago I attended a labor union meeting upon a Sunday morning, where the question for discussion was the calling of a strike which would involve 60,000 men. There were 700 delegates present. They were about equally divided upon the wisdom of the strike, but they were a unit in believing that they were being wronged and robbed, and it seemed as though

they stood ten to one in applauding a speaker who gained the platform to denounce the Church. When he said that the final battle before they got their rights was "to down the Christians," there followed the most prolonged applause of the day. It is true that he was ably answered by one of their own members, who said he did not believe that so extreme a statement could be verified, but he seemed to stand almost alone and no applause followed his remarks. It is farthest from the writer's thought to accept the first man's view. I am sure he is wrong as applied to many and I hope to a majority of churches, but the sad thing is that he thinks as he does, and that so large a majority of his comrades believe the same thing.

We dare not minimize the seriousness of the fact that the great mass of laboring men feel themselves estranged from the Church, and sometimes feel the Church to be an active opponent. I repeat that the continuance of the Church as a universal influence depends in no small measure upon her ability to win these laboring men.

3. *The non-religious rich.* It is not necessary to take space here to enlarge upon the fact that we are now the wealthiest people in all the world. That has perhaps been boasted of over much al-

ready. But we do need to note with what comparative ease some young men enter the commercial forum and in an incredibly short span of time win hitherto unheard of fortunes. Sometimes their methods may be dishonest and unjustifiable, but it is not that aspect which I am seeking to discover or discuss at this time. It is the result in their lives as related to religion which should make leaders of Christian enterprises tremble for the years that are yet to come.

Too much room would be left for criticism if I failed to call attention to those great men of wealth whose gains have been so honorable that no voice is heard against them, and to those mighty princes of benevolence whose check books are easily available for every good cause. Every Christian patriot thanks God in remembrance of them. And no man has a right to pass sweeping condemnation upon the prosperous men of this or other lands until he has adequately informed himself of the tremendous influence of men in whom growth in money power has brought neither stain nor loss of Christian fervor. It is also necessary to make due allowance for the fact that there are always jealous, envious spirits to attack any man who succeeds in anything, and especially so in reference to money.

These exceptions are familiar and need to be kept in mind, but, after making the most liberal allowance of which the facts are capable, we are compelled to face the situation that nine out of ten millionaires are utterly indifferent to the claims of religion, and that many are Godless, Christless and churchless. The newspapers do not have an issue without its story of the debauches, indulgences and divorces of these people. History records that every era of this character in every nation has been followed by moral and spiritual decay. It is not simply that this number of people are thus lost to the Church, for numerically that would not be serious, but the tragedy is that one such wealthy, self-indulgent, irreligious man in a community seems to paralyze the whole place and to deaden every spark of enthusiasm for genuine religion. Here they are, as they are, and increasing marvelously in number and influence with each decade.

With the exceptions already noted, the Church may as well understand that all history says that religion and morals cannot thrive and grow among such people, but that we are to expect from them spiritual indifference, laxity in morals, and neglect of their religious obligations.

Has the Church of North America within her

a spiritual energy sufficient to hold sway over scenes of commercial triumph and in doing so to reverse the traditions of history? Reduced to calm terms this is the issue, and the lines are sharply drawn. If we fail, we cannot be so foolish as to imagine ourselves exempt from the judgment which has befallen other great eras and nations when they have prospered and forgotten God. That this issue is hot upon us is accepted by most men, and forms no small part of the present crisis.

4. *The attitude of educated men.* In using the term educated men, I accept the popular definition,—that of having spent some years in college and there having received credits for the completion of certain courses of study. That this is not all of education in the truest sense I am confident, but for the present purpose I accept the definition.

No special pleading is necessary to prove that the Church has an issue with the saloon, the gambling den, and the brothel. Here the lines are clearly indicated and the enemy is located. I have tried to note some other issues which are not so definite, and I now call attention to one which is oftentimes not realized at all. College and university graduates are now, will be, and ought to be, pronounced leaders in every form

of life activities, commercial, social and political. A few of them are giving themselves to distinctively religious callings, but the great throng of them are being graduated in utter indifference to the problems of the Church. Whether this statement is true or erroneous can easily be determined by a survey of the college graduates of the past decade in any city or town as to what they are actually doing in the work of local churches, or in any form of Christian service. Usually they are not antagonistic to the Church. As a rule they are not grossly immoral. But, in large numbers, they have had the edge dulled concerning vital personal religion and the claims of the organized Church upon them. The reason is not hard to find. The subject of the Christian religion is barred from the public schools. The Bible is not read and prayer is not offered. This is the attitude of the school toward Religious Education in the period up to the college course. Then follow four years of intellectual testing, sometimes under teachers who think it a mark of "breadth" to scout the "Puritan fathers" and all the sacred home traditions of the students. We are told that the hope is cherished that they will "come out all right, after a while." I heard Bishop William F. McDowell say in an address, "O God, give

us somewhere one University in which a young man need not be subjected to four years in the wilderness in the hope of finding his way out at the end."

The Church is compelled to meet a condition which practically arrays the whole system of education against the fundamental doctrines of Christianity. The State teaches much about Greek and Roman history, but not one period upon the Hebrew history which has given to civilization its Christian ideals. If any reference at all is made, it is apt to be one of disparagement. It may be said that this is a condition which has always existed. I am firm in the conviction that it is comparatively a new element, and one of which we are yet seeing only the first fruits. That there are exceptions I need not say, for every reader will know of them, but so far as the large institutions are concerned the exceptions are hardly enough in number to give normal emphasis to what is the common rule. Thus it is coming to pass that right at the door of every church, in the office where young men work, at the club or hotel where they congregate, the college bred man is cutting the nerve of any keen, zealous enthusiasm for things which involve the supernatural. In most cases if you hinted that he were exerting such an un-

favorable influence upon anyone, he would be quick to deny it. He is too much of a man intentionally to lead anybody astray, and he still believes that the Church is a kind of necessary restraining influence upon the community. He has not reached the point where he would care to be numbered among the foes of the Church.

But back there in the class in philosophy, biology, sociology or history he was hit hard, and, unknown to himself, he is now a sign board pointing away from the Church and religion. It is not my plan to attempt to discuss remedies in this chapter, but simply to comment upon the issues which are making the crisis. Surely here is one the depths of which no man has yet fathomed.

5. *Unsavory and unwise special agents.* It would be far easier to omit this reference, for by so doing the danger of being misunderstood would be obviated, but experience and observation so crowd this issue into the vexed problems of the Church that to evade it would be a violation of conscience. Therefore brief attention must center here. At the very beginning it must be recognized that organized Christianity, in its complicated and manifold activities, has large need for special agents. The present number is not too large, and all talk of doing

away with them is idle. They are here to stay, because their coming was in fulfillment of need. What we are confronted with is the problem of supervising the good and eliminating the bad. We do not attempt to turn back the clock.

No realm is free from make-believes, counterfeits and demagogues. They are the camp followers of every good enterprise, but it would sometimes seem that the Church is more viciously beset by them than is any other organization in the world.

From the "Holy Rollers" to the wildest fanatic of the curbstone, religion has suffered untold harm in this respect, for strange it is that these freaks command public attention and give to great numbers of people the impression that manifestations of this character are the natural expression of the religious life. These agitators have been a malign influence in many ways, but the most serious harm has been the effect upon that vital work of the Church, recruiting.

The Church is not especially suffering to-day from the lack of buildings or other material resources, but in stubborn inability to win strong men to personal confession of Jesus Christ as Saviour and Lord. Specialization in this department has been turned over in large measure to self appointed messengers. It would be a

crime against the Kingdom if any line here could be honestly interpreted as a reproach upon some wonderful men called by Heaven to the office of the Evangelist, men who have engaged in this supreme Christian task with sacrificial love and marvelous power,—Moody, Sankey Bliss, Whittle and many more, who have finished their course and left abundant blessings. Others who now toil in this field should never be mentioned save in commendation. But there are many who press their way into cities and towns, and, by methods steeped in professionalism and pious graft, do untold violence to the cause of Christ and the Church. Whatever may have been expedient in other days, surely the Church ought now to be great enough to officially select and set apart a sufficient number of her rarest men to this sacred task of specialization in evangelizing, and to have them regularly salaried and supervised by proper boards of control. It is a pity that this most compelling and majestic work of the Church should have been so largely left to men who have themselves been the judges of their fitness for it, or to those who have failed in other realms. The logical result is that this form of work has become a joke in the club and the hotel lobby. A never ending crisis will be on till the statesmanship of the Church definitely

sets itself against free lances who go over the country using methods which bring reproach upon the cause, set the Kingdom back by decades, and so disgust many thoughtful men that they are permanently alienated from Christian work.

And this is not the only element in the difficulty. We have also downright fakirs and cranks to contend with, men who are thoroughly bad and who make piety a cloak for graft and worse, but who, in some strange fashion, seem able to find a pulpit or the platform of some Christian organization from which to exploit their theories and to work their schemes. Thousands of men are taking their estimate of the Church from these extremists, fanatics, unattached agitators and fakirs. In this inheres a far greater part of the present crisis than is sometimes thought.

6. *Disturbed conditions in theology.* If in naming the causes of the crisis I had been limited to one and only one element, without hesitation I would have indicated this one as supreme. How much this theological unrest and controversy underlies all that has preceded it is not easy to estimate, but observation would lead to the conclusion that this feature is vitally interwoven with it all. Some of the points al-

ready noted may have a circumscribed sphere of influence; this one is everywhere. From the University class-room to the workshop, the pulpit and the prayer meeting, this neutralizing spiritual and moral anæsthetic has been diffused.

In other places it has been, and it will be almost impossible to write without the peril of misinterpretation, but here it is even more difficult. Every topic has its extremists, but this one is beset at each pole—and all between. Here are ranters whose stock phrases are, “I believe this old Book,” “I believe in the Blood,” “Higher criticism was born in hell,” and the very manner and method of them make for schism and discord, disgusting all thinking people. Standing over against them are some finely poised, charming, scholarly gentlemen. With an adroitness which deceives the very elect they thrust in their ecclesiastical scalpel. From the Garden of Eden through history by the way of Bethlehem’s manger, Calvary’s cross, Joseph’s tomb, the Mount of Olives and the Isle of Patmos, they sever every vital essential nerve necessary to belief in a supernatural religion. When the operation is finished they smile and prophesy that if the patient lives he will be stronger than ever, but just now he is stunned and left limp and helpless.

It is no wonder that earnest men are so confused that they sometimes do not dare to express themselves upon the majestic theme of religion. If one studies with care the results which have been wrought by these two types, he must be convinced that there is an organized evil spirit, an Anti-Christ, at work in the world, for only then can we adequately explain what appears.

Inasmuch as another chapter will deal more specifically with this thought, it may not be necessary here to go into greater detail, but every other suggestion will be of scant value except as the full significance of this point is realized. It may be well enough not to attempt to locate the major portion of blame, for that will long be a mooted question. That man does not know life, however, who is not conscious that the intellectual operations of men concerning the authorship of the Bible, the relation of Jesus Christ to the Father, the cause and remedy of sin, the efficacy of prayer, the reality of conversion, and the destiny of the soul, have been fearfully disturbed during the last twenty-five years. There may be small groups of men where this influence has not been felt, but, if so, it is only delayed, and soon they too will be found asking the same questions. The issue must be squarely met, and in the spirit of wisdom and truth. One

may as well try to study astronomy without a telescope as to attempt to do Christian work while disregarding this throbbing question.

II. HOPEFUL ASPECTS IN THE CRISIS

In the presentation of such a discussion as that of this book, if the only considerations were those which tend to discouragement, doubt and fear for the future, it would be an unfair outlook. The statements which have been made concerning the unfavorable elements constitute a background for the presentation of the hopeful phases which it is the firm belief of the author are vastly in the majority, and for such suggestions of remedy as may have abiding, constructive value.

We have been considering some serious issues which confront organized Christianity. It is not well that they should be minimized, and that man is no real friend of the Church who attempts to belittle them or to answer them by loud denials. They are here. But over against them there are manifest elements which awaken great confidence, and which should produce in the next quarter of a century a Church more militant and more pervasive than history has ever known, and communities more nearly Christian than any which have yet appeared. These fa-

avorable aspects really form the basis of the chapters which will follow, although they will not be presented under that title. Therefore, they will not be dealt with at this time in detail, but some of them should be included thus early to give a proper perspective.

Here again only limited outlines of a few may be possible, for they are so numerous and so commanding that a volume upon these alone would be insufficient. Some of the most significant are mentioned.

1. *The manifest moral unrest.* We are led sometimes to feel as though there were not a city of any size left in North America without an investigating board about ready to bring the moral skeleton out of the closet. From the Golden Gate to Cape Cod upheavals are taking place, revealing vice, graft and infidelity. The man determined to have a despairing view of everything, of course interprets this as indicating failure and defeat, but a different type of man sees in it the opportunity for a wonderful moral renascence. All right minded people feel ashamed of the conditions which have come into public light in many of our great cities during recent years. They are shocking indeed, and a reproach upon the nation. One is sometimes led to think that the President might well call for

a period of national prayer and repentance. This reign of lawlessness and of high handed, vicious dishonor perhaps reached its climax in the assassination of the gambler Rosenthal in New York City, with the conditions of graft and protected vice which were revealed by the crime. But a hopeful sign is that the public conscience so quickly and persistently tracked the offenders, exposed them, and demanded just punishment. It is terrible that Pittsburgh should discover grafters in the city council, but it would be more terrible if the moral sense of the community had been at such low ebb that their work could have gone on indefinitely with impunity. The exposures are proof of a mighty moral awakening for which the Church is largely responsible, and of the renewed opportunity which it presents she must avail herself.

2. *The altruistic spirit so apparent.* The most thoughtful men and those most observant of general tendencies believe that they have never witnessed such a universal desire for welfare work as that which is being manifested at the present time. We have come upon a period when the best blood of the whole world is demanding a square deal for every man. Would some vicious ruler, with an unnatural thirst for gain, oppress the helpless blacks of the Congo?

The civilized world revolts and tells the murderer to loosen his clutch. Do the opium slaves of a great nation cry for emancipation? The wireless moral messages work with such irresistible power that the traditions of thousands of years are overturned, and delivery is swift. Does the wail of the white slave pierce the air? There is immediate response, and men with ten thousand duties pressing upon them, push all aside to serve upon grand juries to discover and imprison the procurers. Pass the word that children are abused, either in that they are forced into premature bread winning, unsanitary homes, immoral pursuits, or in that they are deprived of play and recreative opportunities, and the mightiest men arise to say by gifts of time and money that these conditions shall not be permanent. In an earlier day the public needed to be taxed to care for the orphan; to-day, such is the tenderness and sacrificing concern, that the doors of private homes open to those thus bereft. Few new orphan asylums are being built in North America at the present time, and in ten years most of those now in existence may be practically empty. These are only glimpses into the manifold expression of an altruistic age which is ushering in such organizations as:

The American Association for the Study and Prevention of Infant Mortality,

The American Institute of Social Service,

The American National Red Cross Society,

The American Public Health Association,

The Anti-Saloon League of America,

The Russell Sage Foundation,

The Church Association for the Advancement of the Interests of Labor,

The Conference on the Education of Backward, Truant, Delinquent and Dependent Children,

The National Association for the Study and Prevention of Tuberculosis,

The National Child Labor Committee,

The National Conference of Charities and Correction,

The National Housing Association,

The Playground Association of America, and many more.

The growth of such organizations is an evidence of this eleemosynary spirit, and forms part of the message of good cheer in the religious crisis. If added evidence of this spirit is desired, I know of no better testimony than the attitude of the business men of this continent toward the Young Men's and Young Women's Christian Associations during the past ten years.

Men believe that these organizations can protect the morals of young men and women, and in response to that belief they have been giving millions of dollars for new and improved buildings and equipment. For the Young Men's Christian Association alone there has been subscribed \$37,651,306 during the past decade.

3. *The increased efficiency and economy era in religious organizations.* No small importance should be attached to the willingness which seems to mark most Christian organizations to have their plans brought into review, to make modifications and readjustments, and in some cases to consolidate, all of this making for greater economy. This principle has reached such a stage of progress that towns where two or three small churches have hitherto struggled for a poor existence are uniting in one church, which can be sustained in a manner to command the respect of the community. In one small western town there were three Protestant churches barely alive, any one of the three buildings large enough for all the people. The new Christian consciousness recently showed itself, with the result that a call was made for a popular vote upon the question as to which one should remain, the other two to be closed. The result is a happy union, and one vigorous and well sus-

tained church. Such an incident was scarcely heard of in the nineteenth century. The present century will abound with them. Future historians of the Church will be called upon to note with emphasis among other twentieth century religious advances the work of the commission appointed by the Protestant Episcopal Church upon "Faith and Order." The full force and significance of the work of this commission will not be felt for many years, but the fact of its existence is cause for thanksgiving.

At the same time a standard of efficiency is being established by these investigations which will make it necessary for every leader in any form of Christian work to give ample evidence of his reliability and capacity, or finally to suffer elimination. The over-sentimentality by which men have been permanently continued in positions in Christian work which they were entirely unfitted to fill has largely passed. Boards of directors and of trustees are being compelled to demand in religious work the same type of efficiency in their employed officers which the commercial world expects. This is cause for encouragement.

4. *Increasing use of the printing press and the daily paper.* When Watt discovered the power of steam, and when others applied it as

motive power for ships and railways, when Morse strung his telegraph wires and Bell taught us how to talk by telephone, and when Marconi added the flight of the wireless message, thus reducing the time of communication to its lowest terms, they were the John the Baptists of world evangelism. In like manner Gutenberg with his movable types inaugurated a new method of propagating the gospel. With more than 10,000,000 copies of the Scriptures being published every year in over 500 languages, besides the unmeasured volume of the output of other Christian literature, it is plain to see that the printing press is a powerful agent in the spread of Christianity. But it is fair to say that Christian forces have not yet fully availed themselves of this agency, and there is now an opportunity to vitalize the Christian program many fold by the large use of daily papers and of weekly and monthly periodicals as a means of presenting the claims of Christ and of making known the achievements wrought in His name. That the best publishers are ready and anxious for such an era of religious publicity has been clearly demonstrated during recent times. This opportunity involves big thinking on the part of church leaders. The old conception of the papers as concerns to be worked for free notices

about the preachers' topics for Sunday sermons must give way to a dignified plan by which the Church, as a solvent and self respecting institution, will pay its share for advertising space, and in turn will rightly expect liberal treatment upon all legitimate news items. I know of no one feature that promises more remarkable returns in the immediate future than the larger utilization of the current publications as a channel for preaching the gospel, provided the vision of the Church is keen enough to see the possibility.

5. *Better understanding of the real problem of the Church.* The importance of the survey is being increasingly realized. This element has been emphasized by the Foreign Mission Boards of the various branches of the Church. It was given to them first to show real statesmanship in comprehending their whole task, then subdividing the responsibility and assigning specific portions of the task to each body. Recently the Home Missions Council has taken steps looking to a similar division of the unevangelized portions of our own country. The growth of Church Federation is rapidly making possible the application of this principle to every city and town. A great step in advance has been taken when the Church has really come to know the problem. When the field is surveyed,

when the ways and means committee knows what the demands are to be, when every division understands where its responsibilities begin and end, a victorious forward movement is possible. This plan is fatal to guerrilla methods, and puts a premium upon permanent and intelligent work for the Kingdom. It is not too much to say that the past ten years have added as much as the preceding half century in this better understanding of the real task. The hopeful outlook is thus largely increased.

6. *Growing sense of life as stewardship.* It must be admitted that there are still untold thousands who regard life as a time for self indulgence. "Eat, drink and be merry" is their motto. Great reforms are not wrought in a decade, and therefore properly to estimate this growing ideal of stewardship it is necessary to be reasonably familiar with a considerable span of time. Thus viewed, those deeply concerned for the welfare of the Kingdom of God may be of good courage. One familiar with the commercial life of the country will be refreshed by making a study of what men are doing in their personal lives in connection with definite religious effort. They are increasingly realizing that personal individual service for the good of the world is a duty which cannot be met by any

substitute. Every year great men in increasing numbers are giving personal time in service. Added to this comes a quickened impulse to make good use of money. If the superficial critic of the wealthy could but know their beneficences, many a stinging word would be modified. After a quarter of a century of active contact with this aspect of Christian work, I am led to believe that there are ten dollars ready for every need where one dollar is actually necessary, so great is the willingness of business men rightly to invest the money with which they have been entrusted. If there is a holding back in many cases it may be traced to the results of trickery in the past. Not long since a man of world interest in benevolence was heard to say: "I have been fooled so many times that I am now happy in having made some investments in Christian work which bring large, definite results." Another who had just sent a large check to the treasurer of a Christian organization, in commenting upon it said: "I would rather have that \$—— there than anywhere else in the world, for I get results." The task of establishing the righteous reign of Jesus Christ in all the world need not be delayed because of insufficient money to meet the requirements, for there never has been such a time of liberal giving to every

worthy endeavor. The persistently disconsolate view is difficult to maintain in the presence of this development.

These at least may properly be included in the consideration of the present situation of the Church as related to modern life. We have taken a brief space for the purpose of looking squarely at the situation, without fear, giving full measure to the thought of distressing elements, as well as to those which are hopeful, and we now pass on to ask what kind of application of Christian doctrine and method may be expected to secure enlistment and permanent co-operation in the Christian task upon the part of the most virile men of the day.

INTRODUCTION TO CHAPTER III

Assimilation is the process by which nature takes up and distributes to the several functions or departments of our physical life those food stuffs that are most essential to their maintenance. Mal-nutrition is largely, if not wholly, the result of non-assimilation. The better the assimilation, the more efficient each part of the human mechanism becomes. The same process goes on in society, in business and in the Church. A failure to properly assimilate the various elements which are pouring into our national melting-pot must ultimately result in disorder, confusion and anarchy. The failure to assimilate the various elements which constitute our social life in a community must result in violent class distinctions, divisions and the ultimate setting up of a caste system. Obviously the same holds good of the industrial world; indeed, it is the growing non-assimilation of capital and labor that results in strikes, lockouts and the paralysis of industry. No matter how big business grows, it must undergo the process of assimilation.

What is true of all these various agencies in our national life is equally true of the Church. A church that grows big does not necessarily grow strong or efficient. We recall the instance of a church which became conspicuous in the East for its great numbers, where standing room was almost at a premium on Sundays when the great preacher spoke, that fell to pieces on the preacher's death because his magnetic personality was withdrawn and his gifted voice stilled. His congregation was like an aggregation of particles of steel drawn

together by a powerful magnet; when the magnet was withdrawn, the human particles were scattered.

What is assimilation in parish life but the taking up of the various elements that make up its constituency, and the efficient inter-relating of these several elements in such a way that they work not only harmoniously but for the larger corporate efficiency? In this process pastoral service is doubtless an almost indispensable factor, but an absolutely perfect pastoral service solves but part of the problem.

A distinguished English writer has said, "Neither religion nor philosophy can get on without an incarnation." What does this mean but that every man and woman shall in themselves translate the life of Christ, through the common intercourse of every day's experience? The kind of specialization that is needed in every department and sphere of human service is, in thought and habit, in all human contacts, the reproduction of the life of the Master, and no specialization, no matter how efficient, is of any worth without this process of reproduction. Assimilation and reincarnation are the two key words of the Twentieth Century.

JAMES E. FREEMAN.

St. Marks P. E. Church,
Minneapolis, Minn.

CHAPTER III

SPECIALIZATION IN WORK FOR MEN AND BOYS

We are now to consider some of the principles which seem essential in the life of the church which expects to find and to hold in its ranks, strong, able men. Whether those suggested are the most important, and whether they will form invariably the certain basis of growth in every case, may better be determined by years of experience than by a quick judgment formed upon personal preference or prejudice.

Of the remaining chapters, each is to deal with a principle which I firmly believe to be essential to the preservation of Christianity, to say nothing of its extension, until it shall have become universal. The purpose is to discuss those elements which apply to the normal life of the average Church, Brotherhood, Sunday-school or Young Men's Christian Association. I shall not attempt to cover those extreme or unusual types of organization which are called upon to deal with extreme or unusual classes of men. They form a small part of the real issue and therefore are not to be specially considered.

Practically every recommendation in the succeeding chapters is based upon the assumption of a specialized program in work for men and boys. Therefore it is well to consider at once whether this theory is prompted by a few abnormal people who wish to justify a whim, or whether this is a part of the larger church life which must be embodied and reckoned with. I do not hope for any very great advance where the principle of specialization is ignored, and therefore ask that it be given early and earnest consideration.

In this discussion two general observations should be made at the outset. If granted, they will materially assist in rightly interpreting the entire question.

In the first place, it is well to remember that there are many forms of work which must be undertaken by the Church as a whole, and that no plan of segregation or of distributed responsibility can ever modify the primary functions in which the Church acts as a unit. Illustrating by a military metaphor, we may say that there is need for corps, division, brigade, company, for infantry, artillery, cavalry, for generals, majors, captains, lieutenants, sergeants, corporals—each to perform that service which is suggested by the system of organization. But the *Army* must

sometimes act as a unit, and the *Army* is greater than any or all of its parts. This is a law so simple and fundamental to all forms of life that it must be recognized as applicable to the mighty warfare of the Church. Therefore before passing into the realm of specialized effort, the essential unity of the Church as a whole should be magnified.

Coupled with this should be the earnest reminder that no single organization or committee is ever justified in thinking of itself as greater or more important than the Church. If some of the special departments grow strong, it would be unfortunate for anyone to be led to make comparisons which would seem to ascribe virtue to these subdivisions which would not be credited to the Church as a whole. In unguarded moments enthusiastic workers are tempted at this point. It would not be easy to estimate the harm which has been done by advocates of some of the subdivisions of organized Christianity in seeking to magnify their particular form of effort, implying an indirect criticism of the Church. Such a statement may carry weight and may lead the less informed to think poorly of the Church as a whole, and eventually to discount its great mission. If such organizations as the Young People's Society of

Christian Endeavor, the Epworth League, the Sunday-school, the Brotherhoods, the Missionary Education Movement, the Laymen's Missionary Movement, the Young Women's Christian Association or the Young Men's Christian Association, are strong, let this always be credited to the glory of the strength of the Church, for they can never rise permanently higher than their source.

And again, this appeal for a vital place for specific effort for men and boys is not the introduction of a new idea. Those who have read Bishop Frederick Leete's book upon "Christian Brotherhoods" must have been profoundly impressed with the continuous and persistent demand for a men's organization in the life of the Church. From the band of first disciples until the present hour, there seems to have been a constant current toward this desire to evolve a program of Christian work with peculiar adaptation to masculine needs. Therefore this appeal is not to inject some unnecessary machinery into the church life, or to create a demand that is not already felt, but rather to help in answering a demand already existing and imperatively calling for satisfaction.

In view of this observation, there seems to be sufficient reason to declare that no church will

reach its full efficiency without a well organized, well conducted department which will promote the ideals of a masculine Christian life. No one quick panacea can be introduced with a guarantee of solving all the problems which attend so enormous a task as that of bringing an alienated world into right relation with Jesus Christ and His mission to men, but after years of close scrutiny of churches, some of which are strong, vigorous and victorious, and others weak, struggling and defeated, I do not recall one of the first order where this feature has been neglected. So conclusive has this evidence become that it seems a marvel that any church in the world could ignore it.

So essential do I believe this to be for the fulfillment of the ideals set forth in this book, that I do not find much hope in the value of other considerations unless this point can be so convincingly stated that every responsible man in church work will accept and act upon the theory that adequate specialization in work for men and boys is as necessary to the life and growth of the Church as is any other single human factor.

Of the multitude of considerations which make this emphasis of such commanding importance, the following may be mentioned:

1. *Harmony with a scientific age.* That this is now an age of highly specialized endeavor is accepted by most students of current events, and it seems strange that any special evidence is necessary to establish the principle as universal. We need only refer to commerce, law, medicine, politics, pedagogy. Every one of them will be found moving in highly subdivided departments of specialization. The omnibus city physician has long since passed from the serious consideration of civilized people. In his stead, there is the expert for fevers, for lungs, for throat, for heart, for eyes, for nerves. Indeed so fixed has become this idea in the world of medicine that the slightest physical ill causes the modern man to exclaim "I must see a *specialist*!" Law is not behind in this onward trend toward higher efficiency. There seems to be a type of uniquely trained lawyer for about every case to be brought to the judgment of the Court. There are criminal lawyers, civil lawyers, abstract lawyers, patent lawyers, consulting lawyers and a multitude more of specialists who are wise enough to know that a twentieth century client will insist upon an attorney who knows more about some one thing than he does of any other, in the thousand possible phases of knowledge in his profession. Likewise the commercial

world is articulated in the same manner. A manager of a great wholesale concern was interviewed recently. His house puts upon the market almost everything needed for home furnishing. It would seem as a superficial thought that his traveling salesmen might each be called upon to sell everything in that stock. But the manager knows better. He sends out eleven different kinds of salesmen, every one to sell his own special line, and not one of them to attempt omnibus business. There are rug and carpet men, silk men, stove and furnace men, sporting goods men, laces and linen men, clothing men, furniture men. No fear is entertained that these men will overlap. The manager said that sometimes two of his men would be in the same town upon the same day selling to the same merchant, but the presence of the expert, each in his own line, so increased the volume of business that the house had no misgivings about double expense and salary bills.

It would be superfluous to add illustrations from other walks of life. They all tell the same story.

A scientific age, in asking for highest efficiency, has found it incumbent to specialize. This is the spirit of the times. But religious organizations in many instances have hardly per-

ceived the application of the principle. It requires a deal of patience to endure what is often times found in the realm of religion, in contrast to what is seen in law, in medicine, in business. It is not infrequent to find a church where the pastor is trying to reverse the tide of the times and himself to be a "Jack of all trades," and where the membership of the church is moving like a mob rather than like a well drilled company, with each assigned to that task for which training and temperament best fit him.

The Church must avail herself of this method or suffer serious loss, for the Christian religion is the most profound science of the ages, and we cannot expect to witness its largest triumphs if there be stupid blundering and disregard of laws which are now self evident and too thoroughly established to admit of longer debate.

This fact of the prevalence of specialization in other realms would seem to lead to the irrefutable conclusion that some tasks in the realm of religion are peculiarly masculine, and that if they are ever to be met, the male members of the Church must be organized and set to the work. So evident does this seem, that the author has little expectation that unfavorable conditions will ever be modified in any church which does not develop genius of administration sufficient to

avail itself of the potentiality of a Men's Club or Brotherhood, some organization for men, called by whatever name seems best.

2. *Guarding the point of greatest danger.* Even the casual observer may discover that a great peril in the Church is that suggested by the numerical inferiority of men and boys as contrasted with women and girls. Taking the total membership of the fourteen largest Protestant bodies, it is found that there are three millions less of men and boys than of women and girls, and that this percentage of difference has increased rapidly during the past decade. We find also that women largely outnumber men in the attendance at church services. It is not strange that some pastors and leaders of Christian work grow restive and sometimes irritable under this criticism, and protest hysterically that this is not so true as the critics would indicate. The charge is not a pleasant one to admit, but the fact is not changed by contradictions which are not supported by evidence. Notwithstanding all the denials, explanations and excuses, the truth remains that the masculine elements in the Christian message and program have not been accepted as have the feminine, and the result is a relative lack of men and boys in the Church.

Not long since, I sat in the sessions of a convention where men and women delegates should have been present in equal numbers, had the issues been presented in a manner to make them of equal interest to both. Out of a total attendance of about four hundred, fifty-seven men were present. This is characteristic of conventions and conferences where both sexes are represented. This statement must not be understood as disparaging the keen interest of women and girls in Christian work. Better the hope and prayer that their number be multiplied rather than lessened. But it does indicate where the breakdown is occurring, and calls for wisdom in the extension of definite organizations for strengthening the masculinity of organized Christianity.

If reasons are sought for this larger interest upon the part of women and girls, many will appear. Some will say that women are naturally more religious than men, and they can find some foundation for that contention by a superficial and partial definition of what religion really is. Their definition is inadequate. Those women who have worked most among women do not make this claim. It might also be maintained that Christianity has been such a message of emancipation to enslaved, abused womanhood,

that naturally womanhood has been more ready in response. There is much force in this consideration, and it is difficult to understand how any intelligent woman can be other than devoted to Jesus Christ and the Church. Surely this may be expected to have some influence upon the womanhood of the world, for Buddha, Confucius and Mohammed never left room for the possession of equal social, commercial or suffrage rights. Their message to woman was slavery, servitude and oppression. This, however, cannot be regarded as a complete explanation. There are other reasons for present conditions.

It is worthy of note that the specialization in work for and by women in the Church has been developed more rapidly than that for and by men. From the days of Dorcas till the present, the number of societies for women has been much greater than for men. Ladies' Aid and Missionary Societies have been for many years staple factors in church economy. Rarely have the men's organizations been given anything like the same attention. One of the silliest speeches heard during the Men and Religion Forward Movement was by a pastor who violently opposed the idea of a Men's Brotherhood being organized in his church. He said, "We are holding together as a unit, and we want nothing in-

troduced which will be divisive." Upon inquiry, it was learned that there were five active women's societies in his church. He himself only lacked the costume to have been eligible to membership in any one of them. There was not one society for men. The total membership of that church, taken from their own annual report, is 762, of which 298 are males. One of the marvels of the Christian religion is the beauty of its womanly virtues. Women were first at the tomb on that memorable Easter morning. All hail to those great women who are leading in the organizations and groups which are expressing so splendidly these qualities of our religion. But Christianity is also essentially masculine, militant, warlike, and if these elements are not made manifest, men and boys will not be found in increasing numbers as participants in the life and work of the Church.

In this connection it may be useful to remind the forces of Christianity of the fact, that, after fullest allowance has been made for the great work being done by women, this is a man's world, so far as the fighting elements are concerned, and that the newer problems of the Church seem to indicate much which is the "moral equivalent of war." Strategy therefore would seem to call for reinforcement at this point of peril. True,

there have been a few striking exceptions to the predominance of the visible leadership of men in the world's largest events, but history has recorded only one Joan of Arc. In greatest numbers the conspicuous poets, musicians, artists, politicians, merchants, generals, have been men. This seems to have been in the wisdom of God, for about every departure from this rule has caused unhappy friction. I could write a volume upon the tragedies with which I am familiar concerning the homes of women who have felt it necessary to assume masculine functions. There can be no greater mistake regarding woman's place in the world than to maintain that she must vote and hold office to reach her mightiest influence. I am not arguing the question of woman's suffrage. Let that be as it may. But I would urge that woman, voting or not voting, has a power greater than the ballot, more potent than the highest civic office, and that she does most for the Kingdom by her steady influence in the home, the center of the world's life. Whatever may be true in exceptional cases, the general fact remains that in a very real sense this is a man's world, and if the Christian religion is to win the world, it must magnify a man's place in the task. Therefore we do well to give abundant place and encouragement to every plan

which promises to promote masculine Christian endeavor.

3. *Utilizing the maximum power of the Church.* By the latest standards of ethics, lost power is regarded as immoral. Governments are appointing commissions of their strongest men to investigate their resources of every kind, and to discover the methods by which leakages may be stopped and the most complete return secured. Possibly no higher testimony can be given to this new doctrine than that one of the most convincing arguments being urged in favor of universal peace is based upon the lost power theory. Every nation which goes to war sends its best men to the front to be annihilated, while many weaker men stay behind and live. By this law of the prevention of waste, say the scientists, war ought to cease. If studied from the commercial side, fortunes have been made by the scientific adaptation of this principle in industries which formerly permitted losses, by failure to utilize to the utmost all of the output. "By-products" has become a standard word in the manufacturing world. By the fuller utilization of resources, wealth in amounts which read like a romance has been realized by many corporations. Any nation, business or individual ignoring this call for economy and efficiency

is doomed to certain loss and ultimate defeat.

Religious organizations, when viewed from this angle, are often the worst possible offenders, and only by the presence of a superhuman influence have many of them been saved from utter extermination. It is not difficult to find churches of large membership, composed in considerable part of most capable men, where not one in ten is made to feel any sense of direct responsibility, except that of occasional attendance upon the Sunday morning service and the payment of some money toward current expenses. The real power of such a church is thus reduced to one-tenth of its capacity, and men are living in listless idleness who should speedily be brought into the zone of gospel activity. This unused power in the Church is sad not only because of the decay in the lives of those thus inactive, but also because the Christianizing of the world is being delayed by this folly. Samuel prayed to be forgiven for his sin of omission in having ceased to pray. Many a church would stand self-condemned if it could see the sin of permitting the latent power of great men to lie dormant, thus delaying the day of the supreme reign of Christ.

Recently, the pastor of a church of about six hundred male members sent a letter to each of

them, asking an answer to a list of questions which he enclosed concerning their relationship to the church, indicating in what manner each was cooperating in church work. Of the more than six hundred, only twenty-one claimed to be doing anything beyond attending the services of the church and contributing to its financial support. It is not strange that the pastor and the officers of the church, startled by the replies, took immediate steps to enlist a larger number in vital service. A comprehensive organization was formed, a scientific survey of the parish was made, and an adequate program of specific work was planned, with a method of administration competent for its prosecution. To-day over two hundred men in that church have accepted specific duties. They have worked a revolution in their own immediate field, and through their consecrated wisdom and zeal they have profoundly affected the religious life of the city.

Enough great sermons have been preached, calling professedly Christian men to loyalty to the Church and its mission, to have evangelized the world before now, if the sermons had issued in a practical and effective program of organized activities.

The masculine forces of the Church cannot be conserved or brought into action for the King-

dom without a real organization, embodying this unique phase of Christian effort. Were this the only consideration, it would be a sufficient cause for giving specialization in work for men and boys a large place in the Christian economy.

As already stated, it is not the purpose of this book to attempt much in the way of detailed suggestion concerning any of the elements under consideration. This has been done in exceptional fashion in the volume, "Making Religion Efficient," which ought to be the familiar companion of every Christian worker. Rather is it true that the object of this book is to call attention to principles which seem of prime importance, in the expectation that the application will be carried out in the various communities and organizations, after the fashion which seems most adapted to each locality. But after many years of careful observation of these special movements for men and boys, there are three characteristics which I have come to consider indispensable in the life of a continuous, specialized organization doing Christian work of this nature. While these are not the only ones, they certainly are of unchanging importance.

1. *Lay leadership.* To meet such an issue as that under consideration, the organization must be largely dominated by laymen. This is

not to be interpreted as in any way questioning the usefulness and power of those callings in which men give themselves exclusively to religious work. It is meant to emphasize the fact of the imperativeness of commanding the attention of laymen of a high order to the necessity of their enlistment and cooperation. The very genius of the specialized movement concerning which we speak involves the expectation of relieving a situation which is calling for greater activity on the part of laymen, and unless the problem is met in this particular, it must of necessity fail of complete solution. There is still ample room for professional Christian workers, but the call for lay service is clear and strong.

Those familiar with church life in Great Britain are impressed by the larger and more definite relation which laymen there hold to Christian work, in contrast with practically every other Christian nation. I believe that the relation of the Church men of the British Isles to the work of the Church is more intimate and constant than in other lands. Certainly this is true as contrasted with American churches.

No men's club, brotherhood, or guild will live for many years if the leadership centers in a pastor or other employed worker. The presi-

dent and the other officers must be laymen. Meetings must be presided over by laymen. Activities must be outlined by laymen. Plans must be executed by laymen. This principle must be adhered to, even though at times it may seem to imperil the very life of the organization by the fact that oftentimes laymen are less gifted in utterance, less fertile in ideas, and, not infrequently, less completely consecrated to great ideals, than is the pastor of the church. Nevertheless, in this special matter, the preeminence of laymen must be maintained, even at apparent cost.

2. *Spiritual work.* These organizations, to be abiding, must be vital, definite, and aggressively spiritual in their life. We have only to scan the recent history of the rapid rise and sometimes equally rapid decline of these movements, to be taught unerringly that when a man enters an organization of this character he should expect that it is to be a definitely religious work, without subterfuge or apology, and that his expectation should be realized.

Social functions have much value, and it is absurd to belittle them; but any brotherhood or club connected with a Christian church, which confines its activities to the discussion of topics of current interest, such as those related to com-

merce, to politics, and to recreation, will find its life exceedingly limited and largely barren of profitable results. No failure in the past quarter of a century is more manifest than that arising from the frantic effort to lead men into vital relation to the Church by these indirect measures. There has been floating through the religious world a kind of fantastic dream of leading men into relation to God, to Jesus Christ and to the Church, without their really having been conscious of what has happened to them. This whole deception is powerfully exposed by Dr. Jefferson in his book, "Things Fundamental," where he says: "It is high time that the churches arouse to the fact that men do not become Christians in their sleep."

Not long ago I learned that of the local societies affiliated with one of our national Brotherhoods, approximately three hundred had gone out of existence in about two years. Upon inquiry I learned that practically every one of the defunct societies had been operated upon the purely social or the semi-religious basis, and that the same Brotherhood reported that it had not lost one local organization where the central idea was Bible study, and the individual effort to win men and older boys to the Christian life.

The average young man does not find himself

without opportunity for social, political and commercial discussions, though an opportunity be not presented in the programs of church organizations. When the Church calls its men together for this specific purpose, it is entering an already overcrowded field. Should such discussions be held, they should be incidental. The living, winning, growing, powerful organization for men must be based upon the fundamental idea of doing distinctively spiritual work. Better to secure ten men, and organize them upon this well-defined platform, than five hundred men attracted by some temporary inducement, who can be held only while the privileges afforded are in excess of the cost of them.

3. *A worthy curriculum.* It cannot be too strongly emphasized that a men's organization, if it is to be permanent, must undertake such tasks of Christian service that it will tremble in the presence of the undertaking. Any church, or any department of a church, which plans a feeble program, demanding little and accomplishing less, is frittering away its time, and vigorous men will realize the fact, and in their hearts they will despise it. If the organization is to perform its rightful function, it means that the curriculum of activities will be so vast that a considerable minority, at least at the outset,

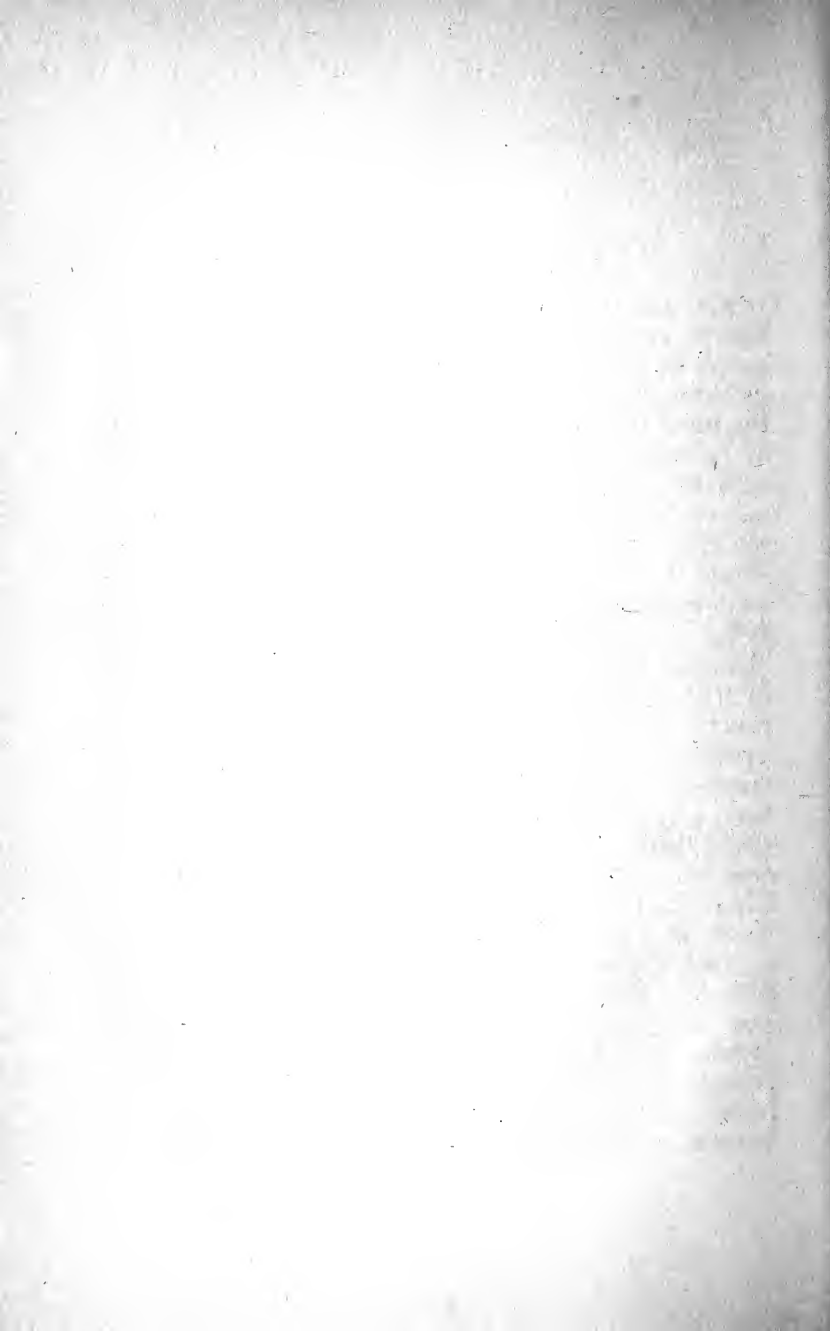
will declare the undertaking too great, and that it cannot be successfully achieved.

There is no death so rapid, either to the individual or to the organization, as that which terminates a life of ease. This point is emphasized by the study of military history. From time immemorial armies have disintegrated and decayed when left too long in garrison, without forced marches and severe campaigns. It certainly was never in the thought of the Author of Christianity that His followers were to be organized for mutual admiration and delightful lethargy. The men's organization, therefore, must move in the realm of *war* if it would live. Its hymns may well be, "A mighty fortress is our God," "The Son of God goes forth to war," and "Am I a soldier of the cross?"

The executive officer of a church organization recently called upon one of the members of the Board of Directors of his society. The member was a man whose religion expressed itself in hard work, almost to the point of exhaustion. During the interview he said: "I find I must cut off some of my work; I have too many committee meetings to attend." The executive officer was alarmed, for he thought that he was to lose some valuable aid. The committeeman went on to say: "I think I can resign from the . . .

committee; they have called upon me for real service only twice during the past year. I think I can also be relieved from the . . . committee; they have called upon me but once, and I therefore feel that I can be spared." He did not resign where the pressure was greatest, but where it was least. Tens of thousands of men have drifted away from the Church and from her organizations because they have not believed that they were really needed. Our men's organizations must have programs of effort worthy of real men.

In all the consideration of the opportunity for the development of organized masculine effort, we must therefore think of an effort in which the preponderance of activities shall be those developed and conducted by laymen, for specific spiritual aims, and of the warlike type. There may be methods which will secure more rapid and popular growth for a little while, but for permanent results these three characteristics must predominate.



INTRODUCTION TO CHAPTER IV

The test of a "Religion of Fact" is in a personal religious experience. Nothing is true in religion that cannot be experienced. Experience is not only what we go through; it is what goes through us. You may read the Bible through; that may give you a certain amount of valuable information about the way God has dealt with His people; only as the Bible goes through you and controls you have you a vital experience of God in the life. So it is with every great fact of Christianity. These facts become a "religion of fact" when they become dominant spiritual factors in personal experience. Is the incarnation of Christ a fact? Certainly—that is history. But is the incarnation a factor in your life so that Christ is born again in your heart? That is experience. Is the temptation of Christ a fact? Assuredly—that is history. Is the temptation of Christ renewed in your personal struggle for sustained victory over every subtle sin? That is experience. Is the crucifixion of Christ a fact? Without a doubt—that is history. But is the crucifixion a factor in your life so that you may say "I am crucified with Christ?" That is experience. Is the resurrection of Christ a fact? There is no better accredited fact in history. But are you "risen with Christ" and do you live in the realm of a new life, constantly seeking the things that are patterned after His victorious, risen life? Then the resurrection is not only a fact; it is a personal spiritual factor which is experience. The need of men to-day is a Christ that can

be experienced at first hand. He stands ready to be tested by men, and He will make every fact of His life a factor in the lives of His obedient followers.

THEODORE S. HENDERSON.

Chattanooga, Tenn.

CHAPTER IV

A RELIGION OF FACT

In making the presentation of a religion which is based upon unswerving fidelity to those truths upon which Christianity must rely if it is to have growing power among men, it is exceedingly difficult to know just how to proceed. We must be true to our convictions, and yet we must avoid doing an apparent injustice to any who are sincerely working for the welfare of the Kingdom of God and who yet may be in great doubt concerning some phases of truth as we see them. It is hard, seemingly, to condemn, even by implication, men whose sincerity is so manifest. But history is full of illustrations of sincere men who with zeal have advocated some worthy cause, but who, because of their lack of discernment, have really wrought harm to the very cause which they espoused. Unquestioned sincerity cannot be urged as a sufficient reason why the theories of any man shall not be called to judgment.

I am firmly convinced that exactly this situation is not infrequent among those who are ad-

vocates of the cause of Christ. This unfavorable result at the hands of men who are really its friends cannot be confined to any one class or type of men. There is no doubt as to the result everywhere produced by the teacher or preacher who persistently makes an interrogation point the most outstanding feature in everything he says or writes. Brief reference has already been made to this, but it forms so vital a fact in the whole issue under discussion that more thorough recognition is necessary.

It cannot be said that this tendency toward the introduction of doubt is entirely new or altogether modern. Church history is not lacking in it, and the cause has never been free from this problem. It can be said, however, that there would seem never to have been a time in the record of these two thousand wonderful years, when this type of teacher has sustained so intimate a relation to the inner life of Christian activities as to-day, nor has there been a time when his influence was more subtle or more powerful, for an age of inquiry seems a peculiarly fertile ground for the sowing of sugar-coated fallacies.

In an older era, the preacher of questionable doctrine was quickly classified as an enemy rather than as a friend of the religion of Christ,

and this sharp demarcation, though at times it may have been the occasion of unduly severe penalties, nevertheless reduced to the minimum the possibility of unfavorable influence. At the present time a new situation must be faced, and one which is vastly more difficult. As contrasted with the times when this kind of preacher was held in suspicion, we now place him, in many instances, at the point of most strategic influence. So very pronounced has this fact become that sometimes there seems to be a real premium placed upon the man who is most daring in his attack upon those truths of Christian teaching generally regarded as fundamental. Universities, colleges and secondary schools, not only those under state supervision but those with church affiliations, frequently seem to consider that they have not quite measured up to approved educational and pedagogical standards until they have at least some one man upon the faculty whose chief mission is to be "blasting the Rock of Ages." A subtle intellectual conceit has taken hold upon the minds of a considerable portion of the teaching force, and also upon many people who, for a little season, seem to revel in the spectacle of placing a fool's cap upon things that their forefathers held sacred and essential.

It is a marvel that those who are really seeking for permanent results in the name of God and the Church do not think far enough to analyze the results of this type of teaching after it shall have been in operation for a considerable period of years. The man who openly assails some of the older views of Christian doctrine is apt to do so with the belief that if so-called "new truth" can be introduced, great crowds are going to throng into the Church and masses of people speedily be born into the Kingdom. Under this palpable delusion, the man with a theology which flits about in mid-air and never lands anywhere takes the platform and exploits his theories. For a time the crowd will applaud, but when once he has thoroughly inoculated them with his uncertainties they will quietly disappear. If the Christian religion were only a mass of negations; if those truths which once moved men so profoundly that they were willing to lay down their lives for them were only myths, the transitory expressions of the childhood of the race, then the hearer very naturally begins to believe that nothing is binding upon him; and whereas at the beginning the indication was that he and his friends would be found eagerly and permanently flocking to the Church, the ultimate result is quite the reverse. Very many who clamor for

so-called liberality are the first to drop out when they have found a preacher who will prescribe the soothing lotion of the doctrine of doubt. The man who thinks that if only rigid views of Christian truth can be made softer and more easy in their demand, men will be won in increased numbers, awakes ten years later to discover that he has been the prophet of a grand exit from the Church, instead of a great influx. And the reason for it is not far to seek. The extreme "liberality" of his teaching has relieved the pressure upon the consciences of men who might have been under at least some conviction by reason of a gospel declared with the unction of firm belief in its truth.

If for the moment the whole question of right or wrong were eliminated, and the consideration was simply reduced to the question of what type of teaching will get the votes, and if the evidence of past and present were fairly submitted to an impartial jury, the verdict would be to declare a faith of unwavering confidence, and never publicly to give utterance to expressions which would arouse and increase doubt. The author of this book would not care to write anything which would appear absurd in ten, twenty, or thirty years from now, but he is prepared to say, on the basis of all the evidence which has

accumulated in twenty-five years, that if one fact is more apparent than another it is that in the religious realm, at least, men do not follow an uncertainty.

A recent experience will illustrate what has been said. On a beautiful Sunday evening in a middle Western city, I had a desire to attend a church service. Knowing personally two of the pastors in the town, I debated with myself as to which one I would hear. They were well known as representing exactly opposite types of theology. One was "liberal" to the extreme, the other was regarded by some as narrow and old-fashioned. My desire to get something of a view of these two men, preaching to exactly the same kind of people, in the same town, upon the same evening, led me to decide to attempt to visit both of the churches during the hour of service. My first stop was made where the preacher of liberal doctrine was in the pulpit. It chanced to be the Sunday nearest to Lincoln's birthday. The theme of the address was "Lincoln." The auditorium of the church would hold twelve hundred people. There were possibly a hundred and fifty in the congregation. There was a vested choir of sixty, and other attractive features. The preacher expressed his enthusiastic thanksgiving that he was in a church where

"the door was high enough and wide enough to admit Lincoln." He argued for "liberality" in teaching and in conduct. The address was a splendid advertisement for an easy-going, indulgent life.

After listening to him for some time I quietly slipped out, walking two blocks to the other church, where the pastor of almost an opposite theological complexion was preaching. When I tried to enter by the door at the main entrance, an usher told me that the only possibility of getting in was by going to one of the side doors. I followed his instructions and found myself, with many others, standing in the doorway, with no seat available. The second church building was just about the same size as the first which I had visited. The clientele was similar. As I listened to the preacher, he was uttering a truth which had written all over it, "Woe unto the man who ignores this call." There was a grip in every word of it. There was authority in the tone of his voice, but no dogmatic ranting. It was an earnest, powerful appeal from the heart of a man who believed absolutely in the truth of his message, and who left no room for any hearer to persuade himself that decision upon the question at issue was unimportant. The people were there to hear him. I am familiar with that city.

I recognized in the congregation the president of a college, the State Superintendent of Education, besides others of culture and refinement; and with them, people of every walk of life. The first is emptying his church with increasing regularity every year, the other is filling his with equal regularity. There is no perceptible difference in church equipment, in the kind of people, or in location. There is a difference as vast as the east from the west in teaching. One is full of doubt, the other is based upon eternal certainties.

I am willing that any fair-minded reader shall start from the rock-ribbed coast of Maine and travel to the Golden Gate, or from Winnipeg to the Gulf of Mexico, and make a study as to which one of these two kinds of teaching is commanding attention, and I have no fear but that on an unbiased summing up of all the evidence he will declare that the teaching which is proclaimed with authority is the one men want to hear. The teaching which demands the surrender of life and which leads to sacrificial living is the teaching which commands continued attention and which men have rightly learned to associate with a real religion.

If I wanted to empty any church of its choicest men, I would not prescribe an open at-

tack upon the Christian religion. I would recommend simply that some preacher with a subtle philosophy be introduced, who would say the most beautiful, aesthetic, poetic things, and who would all the while be throwing in his suggestions that the underlying principles of the religion of the centuries were in doubt; that no man need be seriously concerned as to what his personal attitude toward them might be. And I would have him crown his work of wreckage by making perfectly clear his opinion that the foundation builders of Christianity were an untutored set of befooled bigots. Let him continue by casting slurs at the apostle Paul, at Augustine, Martin Luther, John Calvin, Jonathan Edwards, Charles G. Finney and Dwight L. Moody, and he would find his work practically finished. "Liberality" in doctrine and "liberality" in conduct will empty the greatest church in the world in five years' time or less.

When men approach the theme of religion, which involves the philosophy of the origin of man, the mystery of life and the destiny of the soul, they want to hear the voice of confidence and authority, rather than that of uncertainty and doubt.

I am not suggesting that any Christian worker shall teach doctrines which he does not

believe, and thus become a hypocrite, but I am arguing that any man who feels it incumbent upon him to preach doubt is the apostle of an empty church and a dying faith.

It is hardly within the province of this book to attempt much in the way of classification of the most salient points concerning which the advocate of the Christian religion should speak, and may well speak, with confidence; but there are some which are of such paramount importance that they must be briefly referred to, as illustrations of the general idea. There is not so much need of classification into uniform details as there is that there shall be established such a degree of confident, unswerving testimony as to produce conviction in the lives of men that there is a real need of God and of the Church, and that religion determines destiny.

Among fundamental beliefs which are worthy of ample consideration, and without which it does not seem possible to have a religion of permanent power, are the following:

1. *The divine authority of the Bible.* This book has been the bulwark of the religion of the Jehovah God from its beginning. It is not easy to estimate all the destructive influences to which it has been subjected. I do not believe that half of the teachers in universities, colleges and pre-

paratory schools, and even in seminaries, realize what they have been doing by unwarranted and uncalled for insinuations concerning the divine authority of this supreme book. Let it be written down in such a form that those who run may read, and let it be declared from the housetops, that the Christian religion cannot live if it loses faith in the Word which was once delivered to the centuries, and in the Bible as a book inspired by the Holy Spirit of God. If the intellectual gymnasts continue their exercises until they have removed all of that concerning which it is said, "Holy men of God wrote as they were moved by the Holy Spirit," and until they have reduced the origin of the Bible to a purely rationalistic interpretation, then the Christian religion will have received its death blow. This thought is emphasized when we are reminded that practically every man over thirty-five years of age who is now in the Church was tutored in the Bible in what is universally known as the King James Version. That version was accepted, read, studied, believed, and it was the mightiest factor of an era when the Church had its most marvelous growth. In other words, the nineteenth century, in which more converts were won to the Christian faith and to the Church than in all other centuries combined, is a testimony,

in part at least, to the power of the King James Version of the Bible, which was received, read, and believed by the common people. Then came the Revision, eagerly awaited as the newest interpretation. Then the American members of that great body which from the Westminster Chamber gave us the Revision, not quite satisfied with the rendering of the Committee as a whole, waited fourteen years to bring out what is now known as the American Revision. Then, as though the work of all these scholars was not sufficient, the Twentieth Century New Testament appeared upon the scene. Following these, there have been many more differing interpretations and revisions. I think it is not unjust to say that some of these latest translations have been the expression of intellectual conceit. There has been no particular demand or need for them, and they have added to the general confusion and the too prevalent impression that the Bible is in a bad way and must be patched up to make it hold together. It would be insincere for the author to leave the impression that he is opposed to revisions. On the contrary, he will be the better understood if he says that it is his constant custom to read the American Revised Version, believing that more perfectly than any other version which has been

produced it conveys to the times in which we live the meaning of the original Scriptures. The harm has not been in revision, but in the opportunity which revision seems to have given to the destructive type of man to get a larger hearing for his views. For while the revisers have been at work, the hour has been opportune for the little preacher with no convictions and but little spiritual concern to have his inning. He tells the public that Moses is only a literary illustration, and probably not a real character; that the Red Sea was never really rolled back or piled up that the Israelites might cross on dry ground; that many of the writers of the Old Testament wrote with the deliberate expectation of deceiving an uneducated world, and that none of it is now to be regarded with any seriousness. The same man does not hesitate to attack the New Testament. He would throw out the writings of Paul, and put him down as a man who was well enough for his time, but whose opinions as expressed in his writings have no special reference to the present day. When he comes to those recorded facts in the Gospels which tell of the birth, life, death and resurrection of Jesus Christ, in so far as these events can only be accounted for by supernatural interposition, he calmly says that the writers, intentionally or ignorantly, have

given to us false records. Such attacks, more or less open, are made in the name of Christianity and by men who profess to be friends of the Kingdom of Jesus Christ: not infrequently by those drawing salaries paid by earnest Christian people who are making sacrifices that through their gifts the world may be won to Christ, while teaching such as that cited is putting the desired consummation farther and farther away. It is charitable to believe that such men do not realize what is happening on the outside. For while this type of preacher or teacher, with about enough spiritual vitality to keep his soul alive over night, has been making his slurs on the Bible, thousands of men out in the world have been led to believe that something terrible has happened to the Book which had the fundamental place in Christian education.

Let it be thoroughly understood that it is no part of my thought to undertake to carry men into that school at the other extreme, which believes that every word and syllable of the Bible was inspired exactly as they appear in any one of the versions. I would be the last to desire to join the men who rant without reason or logic of their devotion to the "Old Book." I would not be surprised if the harm done by this class is about as great as is done by the other. But

the desire is to maintain with all possible force that if men are to be held to the Christian religion, and if Christianity is to remain as a vital force in the present generation and beyond it, there must be found more men who will intelligently and convincingly declare the Bible to be the Word of God, and who will believe and teach that, whatever may have been its human authorship, or the human element in its preservation and its translation, in the beginning of the Christian era God breathed by His Holy Spirit upon men, and they wrote under such an inspiration as never has been given to any other writers. This is essential to a religion of fact.

2. *The sacredness of the Lord's Day.* I do not care to enter into a discussion of the question as to whether the first or the seventh day of the week should be observed as the Sabbath. I do not know that this question is one which need give any great concern. To those earnest men who profoundly believe that the identification of the exact day of the week is essential, I would not say anything which would offend. It is not my purpose to debate that question with anyone. It seems to me, however, that nothing can be more fitting than that upon the first day of the week we should stop for special prayer, worship, and meditation, in commemora-

tion of that most sublime fact in all Christian faith,—the resurrection of our Lord and Saviour from the grave.

Let the conclusion be what it may concerning the choice of days, the fact is that Christianity cannot live without the observance of one day in seven when the people give themselves specifically to Christian nurture and exercise. If it were deemed necessary to assemble evidence upon this point, it would be very easy to call the scientists to the support of this idea, for we have been taught in later years that from the scientific point of view there is such need, and that without the observance of such a day the fierce pressure of competition will bring a physical breakdown so complete that society generally will be demoralized. Equally true it is that the physical faculties are not the only ones to suffer by the neglect of this law. That suffering is a superficial consideration beside the more serious and tragic fact that a decline in the observance of this day brings with it degeneracy in morals and a break in the relations with the living God which eventually means paganism.

We do not need to seek far to find ominous reminders. From east to west and from north to south there has been a lowering of standards in reference to this day of rest and worship.

The laxity which appears may be a reaction from rules made in other days and too rigidly enforced. But I do not find myself willing to yield to the popular reasoning at this point, for whatever truth there be in such a contention, it is absolutely certain that the stage upon which we have now entered,—that of indulgence, is ten thousand times worse than the other.

Wisdom suggests that no principle of right and wrong is to be judged wholly by what the men of to-day may think of it. There must be taken into account the result of time and experience during long years. The test of time and experience is weighty indeed.

We may well go back and be reminded of the times when on Saturday men were called in from the fields earlier than usual, that the work of the week might be finished and unhurried preparation be made for the approaching Lord's Day; and when the day was one of deep meditation, of worship, and of specific service for the extension of the knowledge of Jesus Christ. Such a poem as "The Cotter's Saturday Night" is worth reading by men of the twentieth century. The old times, with their observance of the Lord's Day, undeniably produced wonderful characters, men of moral fiber, men who knew what it meant to believe something, and to ad-

here to it so strongly as never to surrender it. For a specific example, think of the historic town of Northampton, Massachusetts. I have recently talked with one of the oldest inhabitants of that town and he described the character of their Sunday in other days. Puritanical? Yes, but it spoke of God, and out of that life came Jonathan Edwards, William Cullen Bryant, George W. Cable, Governor Caleb Strong, Elder John Strong, John Stoddard, Benjamin Wright, Eleazar Mather, William Clark, General Seth Pomeroy, and Joseph Hawley of Revolutionary fame. Such men as these came from a community where the fires of a genuine religion were burning, and where one day in the week was held sacred to the worship of Almighty God. We may well ask how many centuries it will take to produce another company of men like them in any land where Sunday is a day of hilarious merry-making and joy-riding.

That was a significant editorial from the Wall Street Journal, and is well worth quotation here:

“What America needs is a revival of piety: the kind father and mother used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of the harvest; to quit work a half hour earlier

Thursday, so as to get the chores done and go to prayer-meeting. That's what we need now to clean this country of the filth of graft and of greed.

"What is this thing which we are worshipping but the vain repetition of what decayed nations fell down and worshiped just before their light went out? Greath wealth never made a nation substantial or honorable. There is nothing on earth that looks good, that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence, the chances are that it will get your son."

There is evident among us a *fun craze*, which is demanding that this sacred day shall yield its place and shall surrender to frivolity. A self-indulgent, superficial life is jealous of such a day, and is therefore rapping at the very door of the church, asking the preacher to cease his appeal to make this day one of rest, of meditation, of worship, and to let merry-making be unrestrained. Theaters, music halls, picture shows, and other pleasure resorts are more and more getting their hold upon the Sabbath day. Upon a recent Sunday in a middle western city, it is said that fifty-seven thousand people paid admission to three baseball games, and on the

same Sunday two hundred and ten thousand of the inhabitants of Greater New York visited Coney Island. By no means all of these went with wicked purpose, or even indifference to the claims of religion, for I doubt not that some of them had been deprived during the week of those elements of life which make for the normal recreation demanded by body and mind alike. But that fact will not save us from the penalty, ten, fifteen, and twenty-five years hence. Let the Church declare it in tones of power. Let her demand a method for the supplying of adequate recreation, without the loss of God's appointed day. It is not the part of wisdom to say that because some people must have recreation, therefore Sunday must be given over to that purpose. If the foundations of this Christian civilization are to be preserved, it is incumbent that this bulwark of the Lord's Day, evidenced in all its history as a day of power, be magnified as a day set apart for the worship of God and, in a special way, for the doing of His will.

Here, again, is a place where the preacher can speak with confidence. He does not need to dodge or to dream, for if Christianity loses its day for the special cultivation of the spirit of worship and of Christian education, by every law with which we are familiar it is doomed to decay

and defeat, and he should be the messenger of a great conviction upon this theme.

3. *Individual conversion.* Jesus Christ evidently knew what he was talking about, and we may well assume that He meant what He said, when he discussed with Nicodemus, the high-minded moral teacher of the Jews, the question of a supernatural new birth, which in later days has been called conversion. It is difficult to understand the frantic efforts which have been made by representatives of the Christian forces to explain away this principle of conversion. The attempts have been so numerous and the arguments so varied that it would be impossible to consider all of them. It would appear that the very powers of darkness have united in the attempt to defeat this ideal, so clearly a necessary part of an actual Christian experience.

One man maintains that the whole thing, after all, is a matter of natural growth; that there need be no pressure brought to bear on any individual; that the quiet, unseen, silent process of evolution will after a while emerge in the full-orbed Christian man. No more seductive doctrine was ever preached than this, because so much of it is true, and because so many of the best Christian leaders of the world are not able to tell the day or the hour of their conversion.

But the whole genius of Christianity must be denied if this is made the excuse for nullifying conversion as a factor in the progress of the Kingdom.

Another has been saying that, after all, this so-called new birth is nothing but a natural change of the will. That is to say, for a while one is content to be a liar, a drunkard, a thief, and that some day he concludes that he will not be a liar and a drunkard and a thief; that no supernatural influence is involved, but that the man, solely by his own volition, turns around. Here, again, is one of those half truths which are so deadly, because they are only half truths. The action of the will *is* involved in the work of the Spirit of God in the heart of a man, but the action of the will alone leaves the man still defeated, for the unaided human will is sure again to be beaten down under the fierce assaults of temptation. You may go to the crowded sections of the wickedest corner of any city, and the first thousand men whom you meet will tell you that they know drunkenness, stealing, licentiousness and the like, are wrong, and that they would all like to be better men. No preachers are necessary to convince men that they ought to be better; they know that now. What men need is a message which will declare to them that

there is a divine power in Christ which can transform the vilest nature into His likeness. Without this teaching, Christianity cannot live and grow. The preacher who cannot proclaim this message with unfaltering confidence ought to seek a new vocation. He can never minister with any reality to men who are passing through temptations so fierce that their wills wilt in the fire of them.

Still another is saying that this principle of conversion is not individual at all, but collective, and that what we need to do is to paint the houses and to clean up the alleys. He holds that by plans of general improvement in sanitary and hygienic methods and in the environment of life, community conversion is wrought. This teaching has a certain charm, because any preacher or any organization officer can thus wax enthusiastic in glittering generalities upon this topic without ever interfering with personal sins. Later we shall have something to say regarding social regeneration. Efforts toward community welfare are far-reaching in their importance, but the call for individual conversion is none the less vital. Here again we are met by a half truth, the harmfulness of which is the greater because it is a half truth which should always be supplemented by the teaching of God's

great work of the redemption of the individual in conversion.

From such considerations and many more like them, the Christian forces have been awakening to the fact that the teaching of the necessity of a vital personal experience which arouses and stirs the depths of the soul, and which brings repentance toward God and faith toward the Lord Jesus Christ, with a consequent attitude of loving service toward all the sons of men, has largely disappeared, and with the disappearance has come an evident interruption in the growth of church membership. The Church has no greater need in this day, perhaps none which at all bears comparison with the need for teachers, pastors, and church officers who can with confidence declare the necessity of the new birth, and who can so powerfully appeal to men that none dare be indifferent to the transcendent privilege of being born of the Spirit of the Living God into a new life. The extension of the Kingdom is largely dependent upon the extent and the power of the teaching of individual conversion.

4. *The historic fact of Jesus Christ.* It would seem unnecessary that a book which seeks to relate itself to the advancement of organized Christianity in the world should spend time in

emphasizing, as an element of superlative importance, the historic fact of Jesus Christ. A supernatural religion demands a supernatural author, and it would appear a reasonable assumption that any man who considered himself a Christian would accept the fact of the historic Christ without controversy or qualification. And yet it has come to pass, so powerful is the growth of the Christian religion throughout the world, that any scheme of life which seeks to attract attention or to call for cooperation in some form or another, immediately undertakes to call itself Christian. I was privileged one evening to meet a company of Buddhists in Burma, and I was surprised to hear every man in the room claim that his attitude toward life was the Christian attitude. It would appear that, from the believer in a distinctively non-Christian religion to the ordinary moralist or reformer in Christian lands, there is an effort to maintain that the ideals and purposes of each are Christian. So far as North American life is concerned, there is not an "ism" of any kind which does not pose as a high manifestation of Christianity. This has been carried to such an extent that one sect, which without qualification denies every historical, well accepted biblical statement concerning the personality of Jesus

Christ, yet calls itself Christian. It is reasonable, therefore, that the professed disciple of vital Christianity ask himself where he stands concerning this central truth of Christ and the Christian religion. So far as the positions taken in this book are concerned, there can be no deviation by so much as a hair's breadth from the plain, simple, unequivocal statement of the New Testament concerning the historical Christ. There may be room for some difference of opinion concerning the emergence of Jesus Christ in the Old Testament, though even that can be maintained only by the denial of considerations which seem conclusive. A difference of opinion about the teaching of the Old Testament concerning Christ may not be regarded as fatal to the future growth of Christianity. But when the realm of uncertainty is introduced into the New Testament, there is no question as to the ultimate results. The limitations of space do not permit prolonged consideration of this vital matter, but four salient points are involved, each of which has been furiously attacked, and each of which is an essential factor in the historical reality of Jesus Christ, and as such, should be confidently held by all Christian workers. We are in a quicksand indeed, unless some facts are settled once for all. The man with whom every

question is forever an open question will never accomplish much in the advocacy of any cause. These facts concerning the historic Christ are either true or not true. To the man who doubts whether they are true, the Christ of the New Testament has ceased to be the Christ indeed. If they are to be debated for the purpose of convincing some who are not Christians, every advocate of the cause may willingly and gladly bring to the discussion every argument and persuasion. But for the Christian, and especially the Christian teacher, to be in doubt concerning them is one of the most appalling and deadly of influences. The message which declares these four unchanging and unchangeable facts concerning Jesus Christ should have no uncertain sound.

In the first place, the New Testament teaches that Jesus Christ is the very Son of God, that He was coexistent with God, and that in the beginning of the creation of the universe and of the human race, with the plan of the redemption of that race, Jesus Christ was present with the Father in active participation. To limit the life, work, and influence of Jesus Christ by a denial of His true and unique Sonship and of His personal existence prior to the birth in Bethlehem, is to drive the entering wedge of infidelity,

agnosticism, and atheism. One who views Christian history as a whole will not fail to mark that where Christianity has attained its mightiest power its accredited messengers most strongly and unswervingly have held allegiance to the Christ who is described in the first eighteen verses of the Gospel according to the apostle John.

In the second place, the New Testament teaches that Jesus was born into this life by miraculous birth. It is true that some sincere men have persuaded themselves that the teaching of the supernatural birth of Jesus is not essential to the establishment of the Kingdom of God, and that those who account for that birth by the operation of natural physical laws are guilty of no disloyalty toward the Christ. But we dare to make the assertion that any one who studies the permanent results of a teaching which denies a unique birth to the Saviour of the world will discover a withering of Christian forces, a decline in the number and the power of church membership, and a confusion of thought which disintegrates faith. The Christ of the New Testament is a Christ of supernatural birth.

In the third place, the New Testament declares that Jesus Christ died upon Calvary's

cross and shed His blood as "the Lamb slain from the foundation of the world;" not merely as the victim of cruel persecution, but as a willing sacrifice for the redemption of a sinning race. No wonder that men have marveled at this mystery. No wonder that men have staggered at its philosophy. No wonder that men have been perplexed beyond measure as they have approached this sublimest tragedy of the ages. Because of the mystery of it, shall human minds rebel against the acceptance of the clearest, most carefully stated historical fact of the New Testament? If to judge by fruitage is a scientific principle in the interpretation of human life, it may well be a scientific principle in the interpretation of the worth of a religious doctrine. Studied from this angle, if more evidence is sought than that of the Old Testament record itself as to whether the atonement is or is not an essential factor in Christianity, it is surely significant that the rise and fall of Christianity throughout the ages has been exactly proportionate to the emphasis which has been given to this theme. There have been some very crude, and sometimes brutal expositions of the doctrine of the cross. But in spite of them, where Jesus Christ has been preached as a crucified Saviour, and where men have been called to accept His

work for the redemption of their souls from sin, and have responded to that appeal, genuine power has marked the lives which followed. And it is equally true that where the atonement has been made a silent or an unimportant note in professedly Christian teaching, where men have not been called to face the Saviourhood of Christ as an indispensable element in salvation, there has resulted a weak, uncertain, and unaccomplishing Christian experience.

In the fourth place, the New Testament does not permit of well-founded doubt concerning the resurrection of Jesus Christ from the grave, His ascension, and His promise of return.

Some phases of the New Testament concerning the historical Christ might conceivably be omitted, and yet the Christian cause go on. In view of the great educational advance in the civilized world, the hitherto unparalleled progress of welfare work, and the practically unanimous demand for a genuine recognition of the universal brotherhood of man, we may conceive a possibility that the Church might go on for a long time and yet leave out the doctrine of the existence of Jesus Christ with God from the beginning. We might even eliminate Christmas, with its story of the manger of Bethlehem, as essential to the Christian pro-

gram; perhaps, even, remove the cross from its place in God's plan of salvation, and yet not utterly destroy the historical Christ. But the bells will toll the funeral call for the Church if ever Easter Sunday loses the sweetness and power of its message.

Not the preexistent Christ, nor the Christ of virgin birth, is the most compelling appeal of the gospel, but the Christ risen from the dead. That message reaches every soul in all the big world. The air is filled with farewells to the dying and with wailing for the dead. "The days of our years are threescore years and ten or even by reason of strength fourscore years; yet is their pride but labor and sorrow; for it is soon gone, and we fly away." If the life of Christ is simply an exemplification of high ideals, and if at the end of thirty-three years He was crucified, was buried in the tomb of Joseph, and if from that point His history was no different from that of others of Adam's race, then the Christian religion has lost its grip, and from any unprejudiced point of view it must appear as the greatest hoax which the world has ever seen.

If Jesus Christ did not rise from the dead, and did not appear at various times during the following forty days, as the New Testament declares that He did; if He did not ascend from

the scene of His earthly ministry, again to take His place upon the right hand of the Father; if He did not utter the definite promise of His return, according to the Scripture record; and if the fact of a risen and ascended Christ cannot be proclaimed by the preacher with a certainty which can carry comfort to mourning hearts in a world which so sorely needs comfort, then we have lost the very essence of the sweetest perfume of the gospel. This message, and this alone, is all-powerful by the bedside of the dying saint and at the grave where the mother lays away her only child. Any seductive south wind which will dull and emasculate the unwavering proclamation of this New Testament truth, and which will put the eternal seal upon that tomb in Joseph's garden, will at the same time gradually lead thousands of weary men to forsake the Church.

The writer had the privilege of hearing the great Phillips Brooks in one of his memorable sermons, when he said: "I do not tremble for the Christian religion when I hear its enemies attack the Bible. I do not tremble for the Christian religion when I hear some men assail the deity of its Founder. I do not tremble for the Christian religion when I am told that some man of the street is enumerating the fallacies of the

Church. I do not tremble for Christianity when I hear some man picture the weakness of the preacher. But I tremble when I see a mother standing by a grave, burying the one she loves best in all the world, and I ask: Will Christianity stand this test?" As surely as human hearts reach out for love, and as surely as yearning souls long for comfort, so surely, if Christianity is to win the world, must it leave no doubt upon the deepest of all doctrines, the most sublime of all truths,—the resurrection of Jesus Christ from the grave, His ascension to God the Father, and His coming return to the world of men.

It would be strange indeed if some readers were not now thinking of other points which ought to be included in the catalogue of those concerning which doubt is not admissible. It is not an easy task to limit the number; but reference has been made to these, and to these only, in order that their transcending importance may be given the greater preeminence.

We would not be understood as advocating a program for any church or other Christian organization, which would put such pressure upon the avowal of these truths as to make hypocrites of men by almost compelling some to declare beliefs which are not true to their inner convic-

tions. Neither would we intimate a desire to reduce individual initiative or autonomy, or to attempt to construct an encyclopedia of conduct or of doctrine. One of the grandest features of the present age is its teaching of individual liberty. History makes us familiar with the disastrous results which follow where individual autonomy is not recognized and practiced. It nevertheless remains true that men who profess to stand upon the Christian platform ought to hold unhesitatingly to those truths which are fundamental and necessary in the program of convincing the world of its need of Jesus Christ.

These are the outstanding doctrines of the evangelical Church. They have been anchors sure and steadfast, by means of which she has weathered many a gale. They have furnished the driving power which has enabled her to hold her steady course amid a thousand philosophies which have appeared for a time with popular acclaim, and then have disappeared.

No one questions the perfect right of the Buddhist, the Mohammedan, the Zoroastrian, or the Confucianist to proclaim his doctrine wherever he can find a hearing. No one calls in question the right of any man who disbelieves in Christian truth to say what he thinks. The thing which is contemptible and abominable is

for the man who disbelieves essential Christian doctrines to remain on the Christian platform, as a professed friend of Christianity, and yet be silently at work in the scattering of doubt at every turn, so that he works spiritual paralysis and death in those who come into contact with him. If a preacher, or a secretary of a Brotherhood or of a Young Men's Christian Association, comes to the point where he does not believe these fundamental facts, then, in the name of unsullied honor, let him be man enough to resign his position, to go out into the open, and without the deception of an affiliation with the Christian Church or with its organizations, proclaim his views as he will. This kind of a man will win respect, even from those who may radically disagree with him.

I never heard Robert Ingersoll but once. I was not then a professing Christian. Though I wanted to be in sympathy with him, I had to deny the conclusiveness of his argument. But I respected his candor, in that he took his position decidedly and clearly. And in my thought to-day I hold him in higher esteem than I do the man who has lost his vigorous convictions concerning Christian truth, or else never had them, and who will yet accept the salary, the prestige, and the platform of the Christian Church.

That is the method of a coward, the work of a sneak, the spirit of the thief who steals under cover of the night. The Christian Church is in need of a renaissance of such spiritual vigor and energy that this sort of destructive work may be made impossible. When a man stands on a Christian platform, as one who teaches Christian truth, it should be understood that he unhesitatingly believes the doctrines common to the evangelical Christian Church.

A religion of fact has power with men. When they go to hear about religion they rightly expect that the messenger shall speak of that which he knows. A religion of fact is contagious, for contact with those who believe profoundly tends to lead to the acceptance of the truth thus believed. A religion of fact is a religion that lives and grows. It has compelling, promoting power. Such a religion will stand the strain and stress of the generations and of the centuries, and will continue to speak with the strong, clear voice of authority.

INTRODUCTION TO CHAPTER V

This chapter appeals to me as the very core of this book. The life of sacrifice is not a strange dizzy height to which a Christian man rises in some hour of crisis. It is rather the normal every day gait of true spiritual living. It is an essential—the very hall mark of the life that is life indeed. The Eternal God lives a life of sacrifice. To this fact the human life of Jesus of Nazareth bears witness. Religion is God dwelling in a man. The conclusion is irresistible. Sacrificing the lower for the higher, inclination for duty, the good for the better, self for others, and all for Christ,—this is the upward pathway. “That they which live should not henceforth live unto themselves but unto Him.” We are far astray when we think of conversion as mainly a change from immorality to morality. Some non-Christian men never were immoral. The change is deeper far. It is from a self centered life to one centered in Christ—a life of sacrifice. No normal man will make sacrifices simply for the sake of doing so. There must be an objective, and for the utmost sacrifice it must be one tremendously worth while. After Paul describes the thing he lived for in its height and depth and length and breadth till the mind is dazzled by the greatness of what Christ is doing, and the very thought that a man may have part therein, he adds, “Wherefore I desire that ye faint not at my tribulations for you.” Note that “wherefore.” The connection is plain. The Christian man can sacrifice exultingly, because the thing for

which he sacrifices is so gloriously worth while. Who would not, with a redeemed human society in view? Only the man who knows this life really *lives*.

JAMES A. FRANCIS.

Boston, Mass.

CHAPTER V

A RELIGION OF SACRIFICIAL LIVING

Christianity is unmeaning, and indeed, impossible, apart from the sacrificial living of its disciples. This fact was clearly evidenced in the first century of its existence. It has been manifest in every time of permanent advance. It will be conspicuous in the lives of those who will lead the final triumph in the name of Christ. The very genius of Christianity makes inevitable the element of sacrifice. It does not seek a superficial and sentimental response. That might suffice for an evanescent religion, one whose life would be limited to weeks or months, or to a brief span of years. Christianity is for the generations and the ages. It is eternal, and its foundations must go deep. The natural man shrinks from what is involved in a life defined as a life of sacrifice, but he must squarely face the issue, or miss the meaning of the religion of Christ. No part of the claims of Christ is more clearly stated or more emphatic than that which demands the surrender of time, talent, strength,

material wealth, and life itself if need be, in the fulfillment of the will of God.

Before going further, it is important to state clearly that this is not an appeal for the expression of the Christian life in terms of asceticism. Whatever may be true in other religions, it is certain that Christianity can never be developed by a process which merely seeks to dam up the streams of natural human appetites and desires. Heathen religions put great stress upon this type of self-imposed abnegation and affliction. By the followers of many of them, suffering itself is regarded as a virtue. Upon this principle we find men in India inflicting upon themselves indescribable torture; children placed upon sharpened spikes; widows laying down their bodies to be burned by the side of dead husbands; men living for years upon the bleaching sands, unprotected from burning sun and blighting storm; others taking the most perilous pilgrimages without food, water, or shelter; all of them seeking, in their blind way, some answer to the inner cry for God and for favor with Him.

The world was startled when General Nogi put an end to his own life, that thus his soul might be released to follow the Emperor. It was a vivid illustration of asceticism in religion.

While we cannot but admire the fatalistic patriotism, we turn away with horror from its expression in such an act.

Even Christianity has not been free from some manifestations of this character. We ought to have gotten beyond the mediæval narrowness of conception, the thought of men who shut themselves within stone walls and limited themselves to narrow cells; who scourged the shrinking flesh and starved the famished body until the bones almost started through to the sight. It was in obedience to the monastic ideal. In giving exclusive prominence to the truth that they must work out their own salvation, they had overlooked the other truth, that this is best done by losing thought and sight of self in the service of others.

A better understanding of Christianity leads us to believe that self-inflicted suffering, incurred with the purpose or expectation of winning divine favor and apart from the rendering of service to one's fellow men, is contrary to the greatest truths of the gospel. Suffering for suffering's sake, sacrifice for no worthy purpose, privations incurred for the mere sake of the privation itself, have no virtue.

In the civilization with which we are most familiar we are not in serious danger of an ex-

cessive application of the ascetic ideal. The pendulum is far on its journey to the other extreme. In an age eager for self-indulgence, the contention of one who decries all forms of asceticism has been caught up quickly and gladly. The standards of Christian requirement are in danger of being lowered to conform to an age too greatly characterized by superficiality, frivolity, and cheap fun. The customary tendency of one extreme to follow another is again being demonstrated, and great loss is inevitable if the Church modifies its serious message demanding sacrifice of its membership. Christianity has had its bitter foes outside of its own ranks, but all of them together are not so greatly to be feared as are Christian preachers and teachers who deliberately lower the standard, and who make it easy for men to live the ordinary life of the world, with the assurance that this in no way interferes with their Christian call or obligation. A man of this sort, in a position of influence, can take the heart out of any church or other Christian organization in a few years.

Dr. James Martineau, in his "Endeavors after the Christian Life," has said: "Judged by signs as infallible as these, how many are there who know no higher end than to be comfortable or renowned!—whose care is for what they may

have, and not for what they might be! If they achieve any real work, it is only that they may reach its end and take their ease. If they do a deed of public justice, it is as much due to the publicity as to the justice. . . . To make the largest use of men, rendering back the smallest amount of service, to reap the greatest crop from the present and drop the scantiest seeds for the future, is their true problem of existence. They never rush on toil and struggle that bring no price; or stretch their reason till it aches in search of truth; or crucify their affections in redemption of human wrongs; or spend their reputation and their strength in rousing the public conscience from its sleep. Their whole faculties are apprenticed to themselves. Unconscious of a heaven above and around them, they live and die on principles purely mercantile; and the book of life must be a common ledger, if their names are written on its page." One is led to wonder whether any of those thus described are members of a Christian church which has lost its touch with the ideals of Jesus.

The leader in any form of Christian work, whose heart yearns so to conduct those activities with which he is related and for which he is responsible that in years to come he may have the joy of seeing abiding results from his labors,

must squarely meet the issue. By the example of his own life and by the ceaseless insistence of his teaching, he must set forth the fundamental element of sacrifice in the religion of Jesus Christ.

This is verified by the teaching and example of Jesus himself. He realized and taught from the beginning that the extension of His Kingdom involved sacrificial living, not only from Himself but from those who would be His followers, and He unhesitatingly called His disciples to this kind of life.

Christianity has a marvelous past. It has not only endured, but mightily increased, during all the vicissitudes of the ages. Greece and Rome have gone into decay; other nations have arisen, reached their zenith, and their suns have set. The unvarnished tale of nineteen centuries is more startling than any told in the "Arabian Nights." Christianity has a wonderful present; how wonderful we cannot know until we shall see it in its true perspective. Christianity is the religion of a great future, for the prophets declare that it will some day conquer the whole world, and that the time will come when every knee shall bow, and every tongue confess that Jesus Christ is Lord, and when the gospel shall cover the earth as the waters cover the sea. And

at the heart of all this, in past and present and future, stands the cross of Calvary, with its crucified Saviour, a mystery too profound for human comprehension. But somewhere, and somehow, in that sacrifice there went forth power, and that power is conquering the world. When Jesus was approaching the crucifixion, and desired so to implant the necessity of it that it would live among His disciples, He made it clear that those who would follow Him must become sharers in His sufferings. He pointed to the fact that He had been a man without a home, without a place in which to lay His head. There is a note of pathos in His reference to the foxes with their holes and the birds with their nests, while He, the King of Glory, was without an abiding-place. The ordinary privileges of home, so common, so almost universal, were not for Him.

If men are going to abide in their relation to Jesus Christ, somewhere there must cross their path the teacher who dares to make the principle of sacrifice fundamental. Unless that principle is learned and adopted, though there may be a short period of clinging to certain religious forms and ceremonies, defeat will come with the hour of the hard test.

The element of sacrifice not only appears as

imperative in the example and teaching of Jesus Christ; it is also manifest in the experience of true disciples throughout the ages. It is useful to review the Christian centuries and to observe what has taken place in the lives of all the men and women whose names are worth remembering among those who have wrought mightily for God. It will be found that history gives eloquent testimony to the supreme place of sacrifice in the Christian life. It is the law of the Kingdom. The business man will not go very far in the commercial world before he is compelled to face the choice between the maintenance of Christian integrity and the acquiring of unfair gain. He is faced by the temptation which beset the psalmist of old: "For I was envious at the foolish, when I saw the prosperity of the wicked. They are not in trouble as other men, neither are they tried as other men. . . . And they say, How doth God know? And is there knowledge with the Most High? Behold, these the ungodly, who prosper in the world. Verily, I have cleansed my hands in vain, and washed my hands in innocency." If his convictions as to the serious meaning of his relation to Christ are superficial, and if he lightly holds the necessity of preserving his moral integrity, his decision will not be difficult or doubtful. He

will find a way of convincing himself that these are only the recognized methods of the world, and that he must surrender his Puritanical ideals for the sake of commercial success. But if his convictions are deep and vital, he will pay the price of loyalty and fidelity to Christ. He will usually be a poorer man, measured by the standard of the dollar, at least for the time being, and thus he will learn how binding is the Christian law of sacrifice. The man who thinks such a crisis as this one easily passed has but a poor conception of human passion and desire, for this test has been a fiery furnace in the lives of many of the strongest Christian business men.

Another man enters the political realm. In his progress toward political power, it is unavoidable that the test shall come for him. He will be called into some conference room and asked to pledge himself to unholy combinations. He will be tempted to become the taker or the giver of a bribe, or to trade his vote for an unworthy and, perhaps, illegal consideration. If his life is vitally related to that of Jesus Christ, this experience will become to him, in a very real way, his Garden of Gethsemane.

Here is a young man graduating from college, flushed with the sense of conscious power, looking out upon the world as a place where he will

win his laurels; but in the progress of events there comes the call to yield himself to some form of Christian work. It may be to go out to what seems to him the most remote, lonesome, and forsaken place in all the universe, to serve Christ and humanity at the cost of every ambition that has swayed him. Severest of all, in this struggle, is the fact that he must be called a fool by his best friends, for throwing away his life. If Christ is only a sort of vague influence; if His teaching of the meaning of human life and destiny is one which means little to him, he will quickly dismiss the question as unimportant. But if Christ is real; if God is truly his Father, and that relationship is recognized; if he believes that sometime he is going to be held accountable for his administration of the stewardship of his earthly life, he will be led to a choice which will mean sacrifice.

From the point of view of the teaching and example of Jesus Christ, and from close observation of Christian workers for a quarter of a century, one is led to say that the genuine following of Jesus Christ will cost practically everything which the natural human heart desires. Those, therefore, who would take the lead in work which is to be permanently resultful, must face the fact that the element of sacri-

fice everywhere inheres in the thorough-going Christian life.

The call to sacrificial living is powerfully persuasive. The preacher who is brave enough to declare this phase of Christianity without reservation, and who calls upon men to follow this path, will find that the ablest, the most worthy, the most efficient men who hear his message, are quickest to respond. The very bringing of the message to them is a compliment, appealing as it does to the highest and the best that is in them. Weak men may be won by a presentation of the gospel which promises ease and comfort. Strong men respond when their manhood is recognized, and when some messenger appeals to the deepest strata of character and motive. If these statements need to be buttressed by argument or illustration, it is difficult to cite one more conclusive or more pertinent than that found in the present situation concerning recruits for Christian service at home and abroad.

Dr. John R. Mott, in his book upon "The Future Leadership of the Church," strongly depicts present conditions. Most of the theological seminaries are having a battle to secure students enough to keep up an attendance equal to that of former years, this meaning that recruits for the ministry are not increasing in cor-

responding ratio to the needs of the Church, and this at a time when the population is growing at the rate of a million and a quarter every year. Churches by the hundreds are without pastors. Not a few are dying out for want of leadership, and the saddest feature of this is that oftentimes these are in the neediest places. Markedly is this true concerning the rural fields, which have suffered so terribly during the past two decades. This falling off is taking place at a time when, on the whole, the call to the ministry in the home land never seemed so alluring, judged upon the basis of the sacrifice involved. Usually these home calls promise reasonable comfort, physical safety, and a compensation adequate to decent livelihood. Yet for some strange reason the supply is nowhere adequate to the demand.

In the midst of this comes the Student Volunteer Movement, and its representatives go into the colleges and universities and call for the best men in them to give themselves, if the opportunity is afforded, to service on the foreign field as missionaries of the Cross. They are asked to go out to hardships, to loneliness that cannot be described, to service where there will be little or no human praise or encouragement. I myself have listened to the appeal being made before a large company of powerful, brawny

university men, and have wondered whether there would be a single response. And I have seen, at the close of the appeal, a quarter of a hundred men, without a tremor, sign their names to the card of declaration. The only promise held out was the promise of reward in helping to meet the great need of the people to whom they were to go, and the hardships involved in the life proposed were not minimized. But such an appeal made to a real man is a clarion call, and it is small wonder that the recruits of the Student Volunteer Movement have become vast in number, so great that the Movement no longer reports the total of those who have thus indicated their purpose and desire. There may be many contributing reasons for this large response to the foreign missionary call and the comparatively meager offering of men of like capacity for service upon the home field, but I am convinced that the prime cause is to be discovered in the wide difference usually apparent in the presentation of the two. One is charged with great sacrifice and a correspondingly great opportunity, the other is sometimes made to appear rather soft and easy. True it is that there are many fields in America where a man can live as sacrificial a life as he can live anywhere in the world, but we speak now of the ordinary meth-

ods of recruiting. The appeal to sacrifice wins the big men.

The principle thus illustrated in the matter of enlistment in special Christian callings is just as fully demonstrated in the experience of securing from laymen the cooperation so necessary in time and money. I was with a committee some years ago, when a layman of great ability was sought as a member of the board of directors of a certain Christian organization. The man was one of wealth and of many business responsibilities. When the committee presented their cause, they did it in an apologetic way and with the promise that the service they asked of him would require but one hour a month of his time. They gave him every assurance that they would make it as easy as possible for him. It is not surprising that he peremptorily refused the request, and dismissed the committee almost with scant courtesy. A little later the Laymen's Missionary Movement took hold of the same man, and asked him for months of his time and thousands of dollars of his money. A few weeks after the first interview, the same man who had refused an invitation to go upon a board which would take only an hour of his time in each month, was found leaving his business and going out for consecutive months of time for the

promotion of the ideals of the Laymen's Missionary Movement. The reason is easy to find. The first request was cheap, easy, unworthy of the time and attention of a really great man. The second request was big, hard, demanding. It called for sacrifice, it tested his capacity, and his manhood rose to the call of the hour.

Every student of history is familiar with the famous incident in the life of Garibaldi, when he challenged his men to follow him for the liberty of Italy. He was too much a student of men to attempt to get his volunteers by pledging them ease. He promised them suffering, hunger, forced marches, the danger of captivity, and even of death, and mighty warriors rallied to his banner.

Many a church and Christian organization to-day is practically without men of the higher grade, because they have failed bravely to sound forth the call to a heroic life of consecration and sacrifice. The surest way to drive men out of a Christian organization is to lower the standards and cheapen the ideals concerning what Jesus Christ ought to be in the life of every disciple of His. This teaching will not win as rapidly as an easier one, but it is far better for a church to win ten men upon the basis of a sacrificial life, than to win a hundred by some soft sophistry

which will give neither sustaining nor dynamic power in the hour of trial and test.

This doctrine of a sacrificial life, as one of first importance in the propaganda of Christianity, is emphasized in that it becomes one of the most potent forces for proving the reality of Christian experience.

The men of the world who are unfamiliar with spiritual life are very largely dominated by selfishness. The average man believes that every other man must have some ulterior motive for what he does. This may seem rather a harsh estimate, and there are many striking exceptions to it; but taken as a whole, it is true to the fact, so far as men of the world are concerned. I do not believe that it would be a part of the divine plan to demand sacrifice, if the only result aimed at were an additional proof of the fact of God in the world; but in this respect, as in many others, there are supplementary values. This is intensely true concerning the lesson of Christian sacrifice, as a testimony before the whole world to the genuineness and reality of the Christian faith.

God did not permit Stephen to be stoned simply as an argument to convince Saul of Tarsus. That would be out of keeping with the Fatherhood of God. Yet that martyrdom was

the overwhelming testimony that Saul of Tarsus was never able sufficiently to answer until he himself surrendered to the truth which made it possible for a martyr, in the very throes of death, to pray for his murderers. Stephen's martyrdom had much to do with the transformation of Saul the persecutor into Paul the apostle. Thus it has been through all the centuries; the blood of the martyrs has been the seed of the Church, because willing sacrifice is an undeniable proof that when Jesus Christ enters the human heart, He reigns there in such power that no earthly privation is great enough to cause the real Christian to yield his hope or his faith.

A significant question was asked concerning a man who, in his service and devotion to God, has prospered so greatly that his affluent circumstances had become the envy of his neighbors. With malignant sneer, Satan asked: "Doth Job fear God for nought?" the implication being that there was little or no merit in living a religious life in his prosperous, wealthy, happy state. But later, when out of deepest adversity, bitterness of soul, and anguish of spirit, Job cried, "I know that my Redeemer liveth," the whole world uncovered its head and recognized that there is power in the religion of Jehovah.

Let it be emphasized, then, that sacrifice must be to Christianity something more than a minor contributing element. It is the very essence of Christian life, and it becomes one of the most powerful testimonies to the fact that, to the Christian, faith in God is greater than all the other issues of life. Perhaps sufficient arguments have been cited already to make it clearly apparent that if the organizations of Christianity desire to continue to call to themselves great men, men of power, men of efficiency, the element of abandon to the cause of Christ, even at any cost, must be magnified. Men must be so taught and so trained that the suffering of privation, even to the extent of those forms of sacrifice with which Church history is already filled, shall not deter them from their purpose.

If one other thought is added here, it may furnish an answer to the question which quite naturally arises, as to what are the essential forms of Christian teaching which give greatest promise of producing this type of life. It would be easy to make a good many subdivisions to the answer of such a query, but, reduced to its lowest terms, it is this: the men who will lead the sacrificial life will be men of definite, unquestioned, personal religious experience. The man who says, "Once I was blind, but now I can see"

is the man of such an anchorage that even prison bars and the martyr's block will not turn him aside.

It is not difficult to find critics who tell us that the element of sacrifice has been largely eliminated from modern Christianity. The writer trembles under this criticism, principally because the element of sacrifice in his own life experience has not been more severe, and also because observation makes it necessary to give a good deal of heed to this kind of criticism. But, did space permit, it would be easily possible to assemble illustrations almost without number which would prove beyond question that sacrifice has not yet departed from the Christian life.

There are plenty of men living in the nations which we call the home lands, surrounded to-day by delightful environment, who, if the issue were on, and they were called to face death or to surrender their hope and their privilege of Christian profession, would never waver. But it can be said with unerring certainty that every one of such men is a man of genuine individual experience. Somewhere in his life there has been a Bethel, and he knows that God spoke to him at that time. Somewhere in the past there was a great experience, and in that hour he consecrated

himself, body, mind and soul, for time and eternity, to be a faithful follower of Christ Jesus. Somewhere in the past he was living a life of indifference to God, perhaps a life swept as by a whirlwind by every form of evil, and out of God's great heart of love he heard the message of emancipation. Somewhere in his life, after he had been living a humdrum existence, without either the peace or the power of God, there came a deeper experience, and he entered into the fullness of allegiance to Christ. Somewhere, in the life of the strongest Christian men, there has been a Garden scene, when the sweat of struggle has been wrung from them; and that experience, never afterward to be doubted, becomes an element of power. If the factor of sacrifice is lost in any church, or in any Christian organization, it is lost exactly to the degree that the standards of a real religious experience have been lowered. Show me anywhere a church or a Christian organization which will summon its members to the reality of personal experience, where consecration meetings are frequent, where seasons of refreshing are prayed for and expected, where there is a fearless calling of men to a deeper and ever yet deeper relation to God, to Jesus Christ and to the Bible, and I will show you a church or an organization where men will

be raised up who will not draw back in the hour of sacrifice, be the cost of it what it may.

To summarize this chapter, from the angle of the fundamental purpose of this book, to discover methods and messages which give greatest promise of securing the attention of strong men and of enlisting and holding them in Christian service, I would say this: Raise the standard higher; make it the most sublime event of all life to unite with the Christian Church. In the name of Christ, call men to tasks which are utterly impossible of achievement by merely human power. The church with this program will thank God fifty years hence for the grace which made it bold.



INTRODUCTION TO CHAPTER VI

The Master's life and teaching rest upon two great ideas, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; . . . and thy neighbor as thyself." The personal evangel is the burden of the first and the social evangel is the substance of the second. Individual salvation was the challenge of the first century of the Christian era as social service is the challenge of the twentieth. Both are essential for the redemption of the world. United as these commandments were in the life and teaching of Jesus, they have often been separated by theology and the organized church on the one hand, and by social science and organized social work on the other. They belong together. They are the two halves of doctrine which, united, make a perfect teaching for the fulfillment of the prayer, "Thy Kingdom come, thy will be done on earth as it is in heaven."

The Men and Religion Forward Movement, by making the social service theme one of the essential messages of that movement, has widely re-established the ancient harmony between the individual and the social appeal and method in the Master's plan for bringing in the Kingdom of God.

RAYMOND ROBINS.

Chicago, Ill.

CHAPTER VI

A RELIGION OF SOCIAL SERVICE

It is hardly necessary to say that within the limits of one chapter there is neither desire nor expectation of giving a comprehensive discussion of the great doctrine of Christian social service. This would be utterly impossible, even though the author had a wider range of information concerning the subject, whereas he is deeply conscious of his limitations in this regard. The doctrine itself, its genesis, its issues, its problems, are being presented with consummate skill by that group of prophets who have been so inspired of God that they have aroused the whole world to a new conception of what religion is really meant to be. If by any chance the reader of this book has not been fortunate enough already to have read these more thorough discussions, I would strongly recommend an immediate, unhurried reading of Walter Rauschenbusch's almost matchless books, "Christianity and the Social Crisis" and "Christianizing the Social Order," and Graham Taylor's "Religion in Social Life." Among many

other notable books on the theme of practical Social Service, the Kennedy Lectures for 1912 on "The Church and Society" by R. Fulton Cutting are a fine example of direct, every-day suggestion to those who are looking for something immediate to do which will count. Compressed into these volumes is found the very essence of the life study, research, meditation and experience of two of the foremost scholars and teachers on social service. Other books richly deserve mention. Excellent bibliographies will be found in volume two of the library "Men and Religion Messages," in "Making Religion Efficient," and in "Principles and Methods of Religious Work for Men and Boys," all of them published by the Association Press.

But while the brief treatment which is here possible must not be regarded as in any way a scientific statement of the theme of social service, perhaps the testimony from the viewpoint of a man whose life has largely been given to emphasis upon another phase of religion may have some value. Social service must have recognition here, else the whole appeal is a failure; for any presentation of the claims of the Christian religion upon men of this generation which does not embody social responsibility as a part of the gospel message will be looked upon

as antediluvian, and will be laughed out of court by earnest students. Greater significance may be attached to this statement when readers are reminded that the author has spent most of his life in the realm of an evangelism which declares for the conversion of the individual. Conviction of the invaluable importance of this insistence is not dimmed, dulled, nor lessened, but the discovery and growth of the emphasis upon social service in the Christian propaganda has been received with joy and thanksgiving. Until this emphasis was given, there had been a feeling almost of despair concerning some great realms which it seemed were never to be directly influenced by the gospel. Social service so enlarges the conception of what Christianity must do, that the Christianizing of the world becomes a possibility; while any interpretation which does not include this is compelled to be content with a very superficial conception of what is meant by the evangelization of the world. There are not lacking those whose idea of world evangelism is confined to the responsibility of making every man, woman, and child in the world cognizant of the fact of Jesus Christ, without much hope of really seeing them Christianized.

The social gospel is a part of the good news

of Jesus Christ. I am fully aware that there are those who maintain that the exposition of the social gospel message is very old, and that there is not much which is new being said upon the subject to-day. It must require a fantastic imagination to declare such a theory. While it is acknowledged that the influence of Christianity has always been more or less social, and that the Church has everywhere and always had a social expression, yet the doctrine of social service, as compared with that of prayer, Bible study, personal evangelism and missions, is really modern. The attention given to the social message has been comparatively meagre until the past ten or fifteen years, when its great prophets have been bringing it so forcibly to the front. No better evidence of the fact that it is a modern message need be desired than is obtained by observing the earlier encyclopedias of religious knowledge, where there was little or no reference to social service as a doctrine, method, or message. To-day no such neglect would be possible, and no work professing to be encyclopedic in the realm of religion would find circulation if it did not give adequate and ample recognition to this theme.

It is reasonable to say that no growth in the expression of the Christian religion has been so

marvelous, during the past twenty years, as that which makes itself known in the social realm. This can be studied from a hundred angles; such as, for example, the better care which surrounds the whole question of child life and education. Hardly a city remains upon the North American continent which does not have some society, or some commission, usually many, to make possible a fairer, purer, more human life for the children. The social service message and its expositors have had much to do with bringing about this result. The beneficent laws against child labor and home brutality which are being enacted in practically every commonwealth, may be traced directly to the efforts of the men and women whose vision includes the social program. The improved conditions which surround people engaged in industrial pursuits, notwithstanding there yet remains much to be accomplished, are another evidence of the growth of the social service spirit. The whole discussion which now marks the life of every city concerning better light, water, food and sanitation, can be traced unerringly to its source in the influence of those who believe that social service is an integral part of Christian teaching.

The new methods in criminology, in which the

element of reform has almost entirely supplanted the barbarous theory of mere penalty, form another token of the power of this truth. Add to this the whole evident awakening of a better civic life, expressing itself in the demand that, from judges on the bench, from president and governor and mayor, to those in positions of least responsibility, those who are placed in offices of public trust must think of themselves as servants of the people, rather than as their masters. The fact already referred to, that the consciousness of life as stewardship has been so aroused that few orphan asylums are now being built in this country, while many of those already in existence are being depopulated by reason of opened doors into good private homes, where these unfortunate children may grow up in the natural way, shows also the effects of the social emphasis in religion.

It is impossible here to name all of the indications, but it is safe to affirm that the most remarkable growth that the moral and religious world has thus far witnessed in the twentieth century has been in the social realm.

This is made even more significant when it is remembered that every stage of this growth has been made under the fire of bitter criticism. Certain peculiarly constituted religious workers

have regarded it as their special function and duty to oppose, criticise, obstruct and abuse social workers. This has been especially true of most of the older type of evangelists. There are some marked exceptions, but the average evangelist has made the social gospel one of his targets when he wished to make an hysterical attack upon something or somebody. Notwithstanding this absurd opposition, progress has been made. I am frank to confess that one of the first reasons which began to impress itself upon me concerning the power of the social expression in Christianity was this vicious criticism, for I remembered that this has been exactly the experience of every great new truth introduced into the religious world. When, therefore, I heard these ranters attacking social workers, their methods and their message, I was led to believe that there might be a great truth involved, and I began reading all I could find upon the subject.

It would not be fair to intimate that all criticism of the social message has been unjust. Some broad-minded, brave, sincere men have viewed this doctrine with a degree of alarm, lest the too rapid adoption of these ideals, to the neglect of others just as important and equally imperative, might work real harm to the King-

dom. There are some perils which lie in the path of the social service message, and all types of Christian leaders do well to give them ample heed. We may observe some of the most salient ones.

There is a peril that in the agitation and growth of social service methods there may come a loss of the unparalleled power of definite, persistent, evangelical Christianity. In the days of modernists and reconstructionists galore, it is the part of wisdom to pause and refresh our minds concerning the elements which have been primarily instrumental in the growth, continuance, and world supremacy of the Christian religion. This fact inheres in the essential interpretation of what Christianity is. Wherever the Church has observed the principles of evangelical faith, there has been growth, increase in membership and in influence. Where the Church has ignored these, there has been correspondingly manifest the withering hand of defeat. If any ask evidence concerning this fact, all that is necessary is to compare the growth of the past fifty years on the part of those churches which are most intensely evangelical, with that of the non-evangelical churches; to note their relative numerical strength; to examine their foreign missionary policies and their gifts to

foreign missions; to note the comparative depths of fervor and enthusiasm which characterize their gatherings, and the contention will be amply sustained. There is in the social teaching a seductive temptation to undervalue the very groundwork of Christianity, and by so doing to take away the vital force by which rapid progress has been made.

There is a peril in the social service definition of Christianity, of neglecting the emphasis upon the development of great individual characters. It is possible to discuss the themes of social regeneration, using all the scientific nomenclature which has been developed concerning heredity, environment, occupation, sanitation, hygiene and climatic conditions, and forget that social regeneration is after all largely dependent upon regenerated individuals. None realize this more fully than the wisest men and women in the field of social service. A great sociologist was recently asked to go before the leading representatives of an evangelical organization to deliver an address upon the topic, "The Spiritual Significance of the Social Emphasis." In accepting the invitation, he called attention to the fact that the organization in question had become very powerful because of its constant emphasis upon individual conversion, and he said: "In my judg-

ment, you might as well tie roses on dead bushes and call that raising roses, as to expect abiding service until men have been related to Jesus Christ as Saviour and Lord." To neglect the individual Christian life is a peril not only because that is the foundation of social work, but also because it becomes after a while the dynamic which makes it possible to continue service in the social realm under unfavorable and discouraging conditions. Therefore it is not the voice of an enemy of the social service message, but rather that of a true friend, which cautions the social worker not to forget this fact. Christianity makes social service permanently effective.

There is also, in the social emphasis, the danger of a disregard for individual sin. It is a comparatively easy matter to frame an indictment of society anywhere and at any time; but many sins which have social expression and which bring a blighting curse upon society, have, back at their fountain head, individuals whose manner of life is the real cause of the social blight; and to neglect the direct appeal to those individuals is a very blind method. The sins of individuals have to be reckoned with before social evils can be permanently cured. To be sure, environment is a large factor in Christian nurture and education, but no amount of proper

sanitary methods can counteract the influence of some individual sinners, who turn an otherwise wholesome environment into a place unfit for human life. Here once more the social worker ought not to grow restive or irritable when cautioned lest the definition of sin shall become so abstract as not to apply to anybody in particular.

There is also a peril in the emphasis placed upon social service, that there may be an indifference concerning the importance of the growth of the local church. As my memory carries me back over the addresses I have heard and the books I have read upon the theme of social Christianity it seems to me that the only unworthy ones have been those which had a tendency to leave the impression that the matter of membership in the Church is unimportant. It is vital that the Church should increase in numbers and in power. A survey of moral conditions throughout the world will reveal the fact that where individual churches have grown strong, there has been a correspondingly beneficent influence upon society and social conditions; and if, in the desire of Christian workers to emphasize the doctrine of social responsibility, there shall be the lessening of persistent effort to build up and strengthen the local church, the

structure of social regeneration is being built upon a foundation of sand which is going to crumble away, and workers in later days will be compelled to go back and rebuild.

There is constant danger of the thrusting of temporary reforms into civic life by enthusiasts who have no knowledge of how dependent is every such effort upon a public sentiment strong enough to sustain the advantage gained. It only retards the Kingdom when some individual or organization makes a spectacular raid in some realm without having made plans for an adequate conservation of results. The forces of evil simply smile, and wait for the squall to blow over. It takes mature statesmanship to discern between the cowardice which always asks for delay and never launches any crusade, and the foolhardiness which rushes in, fires a few volleys, explodes a few torpedoes, and then retreats, not only defeated, but having brought difficulty and discouragement to saner efforts in the future. The social messenger is subject to temptation here, and he must be patient when more conservative Christian workers are reluctant to enter into every campaign proposed.

The social service emphasis may be used by some people as an excuse or apology for their own unworthy lives. I have met many men

who had gone morally wrong, who were seeking to place the blame for it upon somebody other than themselves. It is very common among men unfortunate in business to charge the responsibility for their own troubles upon those with whom they have been related in business, and to claim that others have dealt unfairly with them. A large percentage of their troubles is probably due to their own bad morals, lazy habits, and lack of capacity. In most instances themselves alone are chiefly responsible for the result. The social worker is tempted to concede too much in cases like this, and to place the blame upon unjust division of opportunity and undesirable social conditions, and thus to cultivate in these people a spirit of self-pity which works destruction. I heard Professor Carver of Harvard say, "There is no crime that a man may not commit, who gets into the habit of pitying himself." Social service is terribly in danger at this point, and its teachers and leaders need to guard every statement and method to make sure that there is left no place for a premium upon laziness and incompetence.

There are these and other perils, and those earnest-church men who would call attention to them must not be regarded as the enemies of social service. It does not do to brand them as

being ultra-conservative or cowardly. Many of the bravest men in the world are making mention of these, because of their serious and genuine anxiety for the cause.

After having made the fullest possible allowance, however, for the dangers in the way, let it be stated with all the power of language that the church or the Christian organization which expects to influence and hold strong men must give a very large place to that kind of work suggested by the name social service. If they do not do so, they will eventually and speedily alienate and lose their most useful members.

This is true, in the first place, because social service is in accordance with the example of Jesus Christ. The more closely and the more deeply we study His life, teachings and example, the more apparent becomes the fact that every move He made, every doctrine he taught, had a very real application to the modification of some of the social evils and wrongs in His own time and in later times. His life was lived in the zone of warfare against social evils, even to the extent of physical violence. This is made manifest by the scene in the temple, where He found money-changers defrauding the poor and desecrating the sacred place, and when He withheld not His hand, but overturned the tables,

scourged the offenders, and drove them from the place. I have often wondered whether there were any of the by-standers who called in question His actions, as unbecoming in the Founder of a great religion, and whether they might not have debated with Him as to whether His conduct came within the realm of evangelical work. It certainly was a militant social act. Jesus Christ Himself not only gave ample attention to the winning of individuals and to their proper development; He was also a teacher and leader in social reconstruction.

In the second place, this doctrine of social service is living and powerful, and is yet to have deeper life and greater power, because it is in harmony with the newest expression of the gospel. Much has been said and written concerning a "new gospel," as though someone had suddenly discovered a new religion, which would sweep the world in a generation. It is not strange that there is a revulsion against too much talk about a new gospel, for there is a sense in which there is no such thing. If Jesus Christ made any serious omissions, which were to be ferreted out and discovered in later centuries, then He was in error at a crucial point. And if that can be proved in any one feature, though it be the smallest of His life and teach-

ings, the whole may be called in question. The birth, life, teachings, ministry, death, burial, resurrection, and ascension of Christ, constituted a complete and perfect work. In His life and death He enunciated the potential solution of all the world's problems, and the sufficient cure for all the world's ills. Christianity was perfect when Jesus ascended to the Father. There is, however, a sense in which the gospel is new with every generation and century, with every month and year; new with each new day. While no man has ever added to or improved the gospel, and while no man can do this, we are conscious of the fact that the world, befogged, slow to learn, hard to teach, has been dreadfully sluggish in reaching the depths of the meaning of the gospel. And oftentimes human representations of the perfect truth have been shocking enough to horrify mankind. Each generation ought to know better how to apply the truth than did the one preceding it; and from this point of view the best days in two thousand years are now coming, in a better understanding of what it means to live a useful, worthy, joyful Christian life. This is being expressed from ten thousand pulpits and platforms, in calling men to personal Christian service.

This new emphasis must never be used as an

apology for the command to individual repentance and acceptance of Christ as Saviour and Lord. That man must either be blind to the teaching of Scripture, or false to the truth therein found, who, with Bible in hand, can preach an easy doctrine concerning the destiny of men who deliberately refuse to acknowledge the claims of Christ upon them. But it is also true that the terror which once attached to that phase of the gospel message has been largely dissipated, and the appeal which wins to-day is not that couched in terms of terrorism, as the emotional preacher undertakes to paint a picture of future punishment, which he probably has gained more from Dante's "Inferno" than from the Bible, but the appeal which in the name of Christ bids men to surrender their lives to Him, and to follow His matchless leadership in a life of service toward mankind, to usher in the universal brotherhood of man in Him. Whether or not this doctrine is pleasing to all leaders of Christian work, the fact is that social service is contributing to make this new accent in the religious appeal the most powerful ever heard.

This is true, in the third place, because social service is essential to a man's religion in developing a better definition of sin. The doctrine of sin is as old as humanity, and as evident as the

light of day; and yet the Christian Church even now does not know how properly to define it. But a new day is dawning. The saddest and most baleful influence in church life is that exercised by the man who can testify, pray, act like a saint in the church service on Sunday, and then be immoral and unchristian in his commercial, social and political relations for the rest of the week.

Some months ago a great evangelist was preaching a sermon before a crowded audience upon the theme, "Amusements." According to the regular program, the presentation covered card-playing, dancing and theater-going. Seated in the front pew was a man said to be the wealthiest in the town. As the preacher pictured the sinfulness of these indulgences, which he characterized as the most vicious of all forms of sinful amusement, the old man in the front seat showed his enthusiastic approval. As the preacher reached the climax of his message, he dramatically appealed to this man to pledge himself never to play cards, never to dance, never to go to the theater. The promise was made, and was rhetorically held up before the audience as a great example of spirituality, while these three forms of amusement were branded as the "gateways of hell." It is not

my purpose to discuss or to neutralize what the evangelist said regarding these three forms of amusement. A part of what he said was true. But on Monday, in the club where the substantial men of the community took luncheon, that old man's promise was the joke of the day. Upon unquestionable evidence, it was said that the millions to his credit in the banks and the safe deposit vaults had been gained by the most dastardly methods of commercial brutality and trickery. Widows and orphans, the unfortunate poor, had been ground to powder to fill his coffers; and the preacher, not wholly to blame, for he did not know all the facts regarding the one of whom he spoke, was lauding that man to the very gates of heaven. A social interpretation of Christianity would have bored deeper than the preacher went. There are sins more devilish and more destructive than any the preacher named. The only sermon upon hell which Jesus preached was aimed at sinners strongly resembling that same old man.

Here is another man, who is an elder in the church, a member of various boards, famous for gifts to foreign missionary enterprises, himself a teetotaler, yet affiliated with a corporation which, under the guise of legal authorization, sells whiskey by the barrel to destroy young

men. If one of those in his own employ should take a drop of liquor, he would be discharged immediately, whether intoxicated or not. If individual life conduct is the only responsibility, and if he is not to be held liable for the acts of the corporation of which he is a member and a director, then he may go scot-free. But social service demands that the man be branded as a sinner, and that he and his corporation alike be brought to judgment. Under the purely individualistic interpretation of religion, the manager of a great business may oppress his employés until they are driven to dishonor, and yet he himself be above reproach so far as his personal attitude toward the Church is concerned. He may be very regular at the Sunday services and at prayer-meeting. The most shocking revelations which the world has been called to witness in recent days have been in the realm of the white slave traffic; yet in the investigations incident to the surveys which were made in seventy-five cities where the greater campaigns of the Men and Religion Movement were carried on, it was not an unusual thing to bring to light the fact that some men high in the councils of the Church owned property where this traffic was conducted, and received, in rentals, a part of the blood money. Social service

should be continued and insisted upon as a factor in the Christian religion, even if its only contribution were that of a new and more complete definition of sin.

In the fourth place, the social expression of Christianity is powerful because it is the gospel of a "square deal." Whether or not we are prepared to go into all the intricate implications involved in what may result from the preaching of the doctrine of the square deal, it is nevertheless true that the rank and file of men throughout the world believe in it. If some types of men make use of this agitation for unworthy purposes, it is no excuse for decrying or scoffing at the real issue. Neither is it to be dismissed because the ideal seems so high that the ordinary man cannot comprehend, much less attain it. This is true of much of the teaching of Jesus. The Sermon on the Mount is still staggering the most advanced Christian, but no one purposes on that account to destroy it. Its mountain heights of grandeur are its proof of divinity, and they beckon to all men, as an ideal which sometime can be reached. The spirit of altruism, which already has been referred to, is really the ground swell in human history. It is the law of the gospel that those who are strong ought to bear the burdens of the weak.

Any man who believes that this agitation is upon the hearts of political socialists alone, or that these theories are held only by the unfortunate who are seeking help, little knows modern times and modern men. It was the privilege of the writer not long ago to be in personal conversation with a man who has won laurels in the political and the commercial world until it would seem that his brow could bear no more, yet it was apparent that in the inner recesses of that man's soul the most controlling conviction is that things to-day are not what they ought to be; that social and economic injustice is working havoc with the human family; that this kind of thing must stop, and that there must be fair opportunity for every man to live a sane, decent, self-respecting life. And he is not alone among the men of his class. The gospel of social service is just that. It is not revolutionary. It is not destructive. It is not anti-constitutional, or opposed to political or commercial supremacy. But it says that these advantages must express themselves in terms of service and fair play for all. The gospel of social service says that every child has a right to a normal physical, social, mental and spiritual life. The gospel of social service says that every man has the right to reasonable compensation for reasonable serv-

ice. And in this realm of equal justice and fair play the religion of Jesus Christ must take its place and give battle. In doing so, it is going to command cooperation upon the part of forces hitherto indifferent to its appeal.

In the fifth place, the social expression in Christian service is imperative because in its realm there are being discovered tasks of sufficient power to demand the best blood of the bravest men. Professor James, in that wonderful book of his upon "Varieties of Religious Experience," made use of the expression which has since become so familiar: "What we are needing to-day is the moral equivalent of war." This has formed the basis of many sermons, addresses, and exhortations. So vital is the chord touched by this statement of Professor James, that his name will long be remembered as the author of that idea. The fact that so many have endorsed it is good evidence of its truth. There is no denying the fact that in these latter days there has been a growing feeling that the appeal of the Church was rather insipid and not sufficiently commanding. This was tersely expressed by a man of exceptional capacity in the commercial world, who said that when he went to his business from Monday to Saturday, he knew he must bring to bear every power of his

being if he was properly to conduct the vast enterprises with which he was related and for which he was responsible. He then added that he had been a member of the Church for twenty-five years, and that he had never once felt that the Church demanded any such concentration of power on his part; that he therefore found himself in a condition of growing indifference to the claims of religion. This may not be too literally accepted as a legitimate excuse for indifference to Christian things, but it surely reveals the working of his mind toward the Church; and he is not alone in his attitude and impression.

Social service is ushering in a new day, and is bringing into the forum issues so colossal that it requires no strength of imagination to see that some men will pay the price of commercial disadvantage, some men, perhaps, the price of life itself, if they are true to their vision.

There is no program announced in organized Christianity to-day vast enough to challenge the attention and cooperation of these men, which ignores that which is found in the curriculum of social service. Therefore, while social service must never be thought of as a mere means of holding men to the Church, but, on the contrary, must always be regarded from the sublime height of its claim by reason of its inherent

righteousness, there is an added strength in that the tasks which it brings are of real power in the life of the Church, in holding countless thousands of men to the Christian life. The Kingdom of Jesus Christ can never come until the problems presented by the message of social service are solved, and they can be solved only by the aid of the best and strongest men.

An illustration from life may help to enforce this statement. Two Princeton students, room-mates, graduated several years ago. One entered business life; one went to China as a missionary. Soon the Boxer riot came, and the Associated Press reported the massacre of Peale, the missionary. A few days later the other, his room-mate, walked into the offices of the Presbyterian Board in New York City and offered himself to go to China to take Peale's place. He is there to-day. The lesson is obvious and clear-cut. In another place this principle is dealt with, but it is so germane to the consideration of social service that it also finds expression here. Social service is helping to sound the militant note in Christianity.

In the sixth place, this stress upon social service has great power because it is striking the final blow at the false distinction between the sacred and the secular. An older view of Chris-

tianity made some things exceedingly sacred, and some things just as exceedingly worldly. By this almost pagan method of thinking, men could justify dealings in the business world that were unwholesome and dishonest, by simply stating that this was the secular side of their lives. By the same method, a Christian man could justify himself in retaining almost any amount of wealth, providing he gave annually ten per cent of his income to benevolence. By this method, also, a man could reason himself into believing that there was no special claim upon his personal time and strength for Christian service, except as he gave himself to the ministry at home, or to foreign mission service, or to some other of the more distinctively Christian callings. Social service has pressed forward a hundred years the truer theory, that to the man who would live God's life in God's world, with the supreme purpose of ushering in His Kingdom, every act, every day, every talent, every capacity, every dollar, is sacred. If out of all that is said concerning the presence and power of the social service message, I were called upon to give one consideration a place of greater excellence and honor than another, I would certainly put an emphasis here, for I know of no truth so appealing as that which

takes hold of the mind of a man to reveal to him that everything he has belongs to God and to the Kingdom of God, and that everything he does he ought to do with an eye single to the glory of God. All life is sacred; there is nothing secular to the Christian man. Social service justifies itself here.

In the seventh place, social service is vital because it suggests some form of Christian work for every member of the Church. This is a realm where every man and every boy in the Church may find specific work.

Teaching a Bible class is a real service. Preaching the gospel as an evangelist is a sublime mission for any layman. Leading the prayer-meeting is a worthy duty. Winning individuals to Christ by personal interview is a task and a privilege of rare attractiveness. But very many earnest men do not feel that they can participate in these more pronouncedly spiritual exercises, and yet are not less sincere or less desirous of taking their part in Christian work. If the Church can find preachers, Sunday-school superintendents and officers of big enough vision and of organizing power sufficient to conceive and formulate a program of social service, every man and boy may be helped to find the work which God would have him do. The ave-

nues in this type of service are so many and so varied that no one need longer be without the opportunity for entrance upon thoroughly congenial and worthy tasks.

In conclusion, it is well to be reminded that there is a fearful judgment awaiting the Church if she fails to avail herself of this new message and method. No matter how much it may disturb our sensibilities, the fact is everywhere apparent that reactionaries and ultra-conservatives in every walk of life are being relegated to the rear. The world is in a progressive mood, and progressive programs are demanded. For the Church to set herself against this principle, or to manifest indifference to it, involves a peril the magnitude of which cannot easily be estimated. It may be recalled that in the sixteenth century the great Church of that day refused to listen to a radical. But Martin Luther did not cease his agitation. God had spoken through him. The eruption occurred. The Reformation came, and the old church that had stood for universal Christianity was rent asunder, and is yet paying the penalty of her unwarranted conservatism. In the eighteenth century, the Church of England refused to hear other radicals, when the Wesleys and Whitefield were appealing for the acceptance of a new function and the grant-

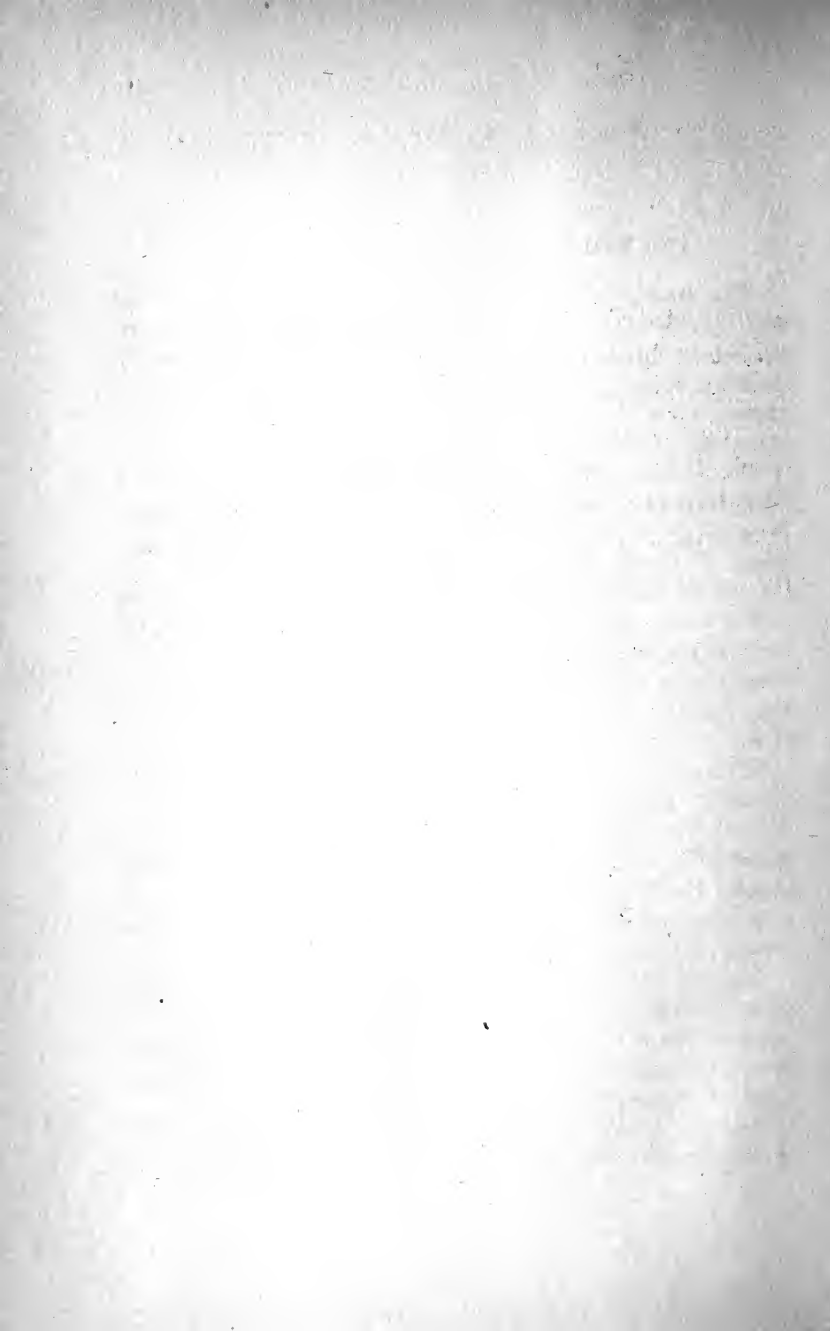
ing of a new liberty. And here, again, the prophets did not keep silent, for God was in the message. Out from the great Church of England went the Methodist Episcopal and Wesleyan churches, to sweep rapidly about the circle of the globe, and to become numerically greater than the mother Church from which they had descended; and the Church of England, grand as it still remains, has paid the price of the mistake which her greatest leaders freely acknowledge.

Organized Christianity is again standing at the parting of the way, and if she refuses to adopt a militant social service program, another judgment more severe than any in the past is sure to follow.

In this connection, it is ominous to note that so many of these social and welfare movements have already grown up outside of the Church, so far as organic relations are concerned, and that not a few of the most pronounced and successful leaders in these new forms of service in the name of God and for humanity believe that the Church will never have any very vital connection with this kind of endeavor. Thus we are forced even now to observe that a part of the penalty is already being imposed, because of an unjustifiable conservatism within the Church.

This volume is being written in the con-

scientious endeavor to help to interpret those phases of Christian truth and Christian effort which will most truly contribute toward the vitalization of the masculine forces of the Church. From this point of view, let it be clearly stated that in this twentieth century, red-blooded, high-minded men, of large vision and keen intelligence, will not long be found in any church or other Christian organization which neglects the unlimited opportunities offered by social service in the name of our Lord and Master. This is the most powerful magnet in religion at the present time.



INTRODUCTION TO CHAPTER VII

The waste of money and time, of consecration and self-sacrifice in small communities consequent upon unnecessary duplication of religious organization, and the greatly reduced efficiency of the churches in great cities through the lack of more closely federated effort is a standing reproach to our common Christianity.

We have a Steel Trust and a Sugar Trust and a Standard Oil Company where wasteful competition has been largely eliminated in the interests of a more complete efficiency. Are not the component elements in our Christian line of goods strong enough, sweet enough, and smooth enough to secure on the part of the various branches of this great religious enterprise some form of cooperation which shall mean a magnificent advance in the showing we make when the day comes for taking stock in these higher values of life?

The various temperaments of men may demand for years to come varying methods of religious ministry. To one branch of the Christian Church is given a special measure of power in ministering to those needs of the people which can be best met through stately ritual and a nobly appointed worship. To another is given the power of simplicity by the same Spirit.

To one branch of the Christian Church is given the clear chance to glorify God in the close-knit, highly developed form of polity. To another is given the opportunity to entrust all these interests to the utmost form of democratic control by the same Spirit.

To one group of Christian people is given the duty of emphasizing the value of wholesomely developed and

rightly directed feeling in the work of religious culture. To another is committed the duty of urging upon all thoughtful minds the duty of calm and serious reflection upon the mighty issues of life by the same Spirit.

All this worketh that one and the selfsame Spirit, giving to each of the many branches of the mighty vine of religious influence severally as He will its own particular office. There need be no unnecessary rivalry or schism among these members which have not all the same office in fulfilling the purpose of Him who is the Head of the entire body of Christian impulse.

The sound common sense underlying the principles advanced and the suggestions made in this little book, looking toward a finer form of federated Christian effort, will commend it strongly to all types of men.

CHARLES REYNOLDS BROWN.

Yale Divinity School.

CHAPTER VII

A RELIGION OF COOPERATION

The principle to be treated in this chapter is advocated under various titles by representatives of all kinds of theological views and religious organizations. "Church Union," "Unification," "Coordination," "Federation," are shibboleths of the day. Cooperation is without doubt the most self-propagating message of the religious world at the present time. No convention or conference of any Christian organization can be held without meeting this question and giving to it some recognition. Denominational and interdenominational gatherings alike confront it. If the committee fails to place it upon the official program, some speaker will inject it in the first open moment. It is everywhere. While a few men may try to belittle it, because superficial advocates of it say so many foolish things, the universal discussion of it reveals how powerfully it has gripped the hearts and minds of the rank and file of the Church. The popular platform speaker of the Church convention type is not likely wrongly to read the signs of the

times, and he will not persistently hammer away at a subject which does not promise a favorable reception.

Therefore, the practical universality of its presence is an evidence of the tremendous potency of this ideal. We may as well understand that the subject is here not as a passing whim, but as one of the mightiest convictions of the present day, and that big men are demanding a new Church alignment which will meet the situation.

For the purpose of this presentation, the subject will be discussed under the title of Cooperation rather than that of Church Union or Federation, for this title suggests a plan which is immediately and everywhere possible, and it also can be made to cover all advance in this direction. Constant reference to the fundamental purpose of this book as a whole is essential to make clear why some principles are so emphasized and others seemingly ignored. What forms of organization and of work will most contribute to gaining the attention and holding the service of strong men? That is the heart of the question. And this leads me to say that no other method or doctrine under consideration will more quickly or more surely make for the desired result than will this. "I am a

Methodist," "I am a Baptist," "I am a Congregationalist," "I am a Presbyterian," may have power as a basis of appeal with some of the older group who are still thoroughly imbued with the grand traditions of the particular communion with which they are related. There are also some of the weaker sort, who can be held in line by the impression that their souls are saved only as they conform to some special interpretation of Christian doctrine as outlined by one denomination. The men of this class are few and far between, and are steadily diminishing. That Christian worker's days of influence are numbered who attempts to make men believe that salvation is certain only by the route of his own branch of the Church. Strong men know better, and such assertions have no influence with them. The time has arrived when the ablest men have come to believe that the name is of small importance, and that the application and administration of religious forces must submit to the same scientific reconstruction which has been going on in other walks of life.

The watchword of modern commerce is co-operation. A generation or two ago, approved commercial methods were expressed in cut-throat competition, in strife and annihilation.

That cooperation is gaining as a principle of the business world may be attested by a thousand illustrations of banks coming to the help of other banks in time of panic, manufacturers dividing territory for the sale of kindred articles, wholesale houses supplying competing firms with goods to fill their orders in time of fire, strike, flood, or other calamity. "Live, and let live," is the latest motto of business.

The professional world is not far behind. Lawyers go to the help of other lawyers in hours of crisis. Doctors, even of opposite schools, assist each other in critical cases. Professors are rallying to the support of other institutions than their own, in time of stress and anxiety. Politics is filled with this new spirit. The day when republicans and democrats, liberals and conservatives can be whipped into line by the summons of arbitrary party divisions has passed forever. The independent voter holds the key to every situation, and he is asking, not for a party name or party tradition, but for efficiency in public office, and for the best good of all men.

The greatest men in responsible positions in the Christian world are moving steadily toward this goal. I found a city, not long since, where two churches of different name had discovered a section of that town which was being neglected

in the matter of religious and moral opportunity. Instead of rushing in to establish two feeble, competing missions, they united under the influence of the ideal of cooperation, and they have one strong, worthy movement under the joint supervision of the two churches, one a Baptist church, the other a Congregational. In another city I sat at luncheon with a company of ministers who were talking over their tasks, and I overheard this incident: Two churches, one a Methodist Episcopal church, the other a Baptist, are located in the same portion of that town. Each church has an assistant pastor for the work of visitation. As he goes about his work, each carries the literature and announcements of services for both churches. When the Baptist representative finds that he is in a home which is naturally Methodist Episcopal in its affiliation, he leaves Methodist literature with the family and notifies his brother minister to call. So of the Methodist pastor in the Baptist home.

One of the most striking examples which may be cited, to emphasize the growth of the cooperative spirit in the Church, is the consolidation of four theological colleges in Montreal. One of them is Methodist Episcopal, one Baptist, one Presbyterian, the fourth Protestant Episcopal.

Four faculties used to be required, where one could do the work as well. It was believed that consolidation would not only reduce the number of teachers and the expense involved, but that it would also insure a higher grade of teaching. Representatives of the four churches considered the situation; laymen circulated a petition, which was largely signed, asking for the union of the four institutions. It has been accomplished. Each church still retains one or two men upon the faculty, to deal with the special topics peculiar to that communion, but essentially the consolidation has been effected, and one faculty will serve what was formerly four schools. These instances might be multiplied. They testify to the fact that the Church is not indifferent to the forward movement.

But while glad and thankful acknowledgment is made to this manifest tendency of the day, it must be regretfully admitted that progress in this regard is slower in the Church realm than in any other, and that some of the advance is being made under fierce protest from the "men higher up" in ecclesiastical circles. We have still to deal with no inconsiderable number of strictly denominational officers who are "stand-patters." This is no sweeping statement, for some denominational leaders are

conspicuous champions of interdenominationalism and of denominational cooperation. But some of them, usually behind the scenes, are working with might and main to whip the flock into the old narrow limits. There is also a considerable number of rock-ribbed laymen who are ready to annihilate a pastor who dares to advocate any change from the old order. There are ultra-conservative denominationalists among laymen, as well as among ministers.

There are also still to be found local churches and pastors who seem to glory in proselyting from other churches. During the past few months I talked with a minister who reveled in the fact that his church had doubled in membership within a year, while practically the entire gain was the result of a scandalous quarrel in a neighboring church of another communion. This pastor was not especially concerned when told that the entire church membership in the city had not increased perceptibly in two years. He was so obsessed with the desire for the advance of his own local church, that he could glory in an increase of membership, even though he knew it was at the cost of another church, and even though the Kingdom of God as a whole in the town seemed to be standing still. His type is not to be accepted as an illustration of

normal conditions, but there are enough of his kind to make the situation serious.

The call of the age, the demand of the hour, is for cooperation in the fullest degree. To ignore it is to drive the best masculine blood away from the Church. What form it is eventually to assume I do not say, for I do not know. The last word has not yet been spoken. The most far-seeing men differ in regard to it; but the spirit of unity must be recognized and utilized, or the Church will lose its hold upon men by the tens of thousands.

I do not wish to seem indifferent to the anxiety expressed by many noble men as to what may be involved in this change, and to their fear that the Church may suffer some reverses in the transition. Whatever may be the development, this movement may involve eventually some form of organic church union; and it is an indication of wisdom, not always of cowardice or of prejudice, when some men ask what the ultimate result is to be. Almost any enthusiastic young reformer can jump to his feet and declaim upon the unnecessary multiplication of denominations and churches. That is the easiest, most popular, and sometimes the shallowest speech which can be made. No man would best indulge in too severe an indictment of the

present state of things, unless he have full knowledge of the great contributions to the Kingdom of Christ which have been made by the denominational emphasis of the past.

That there are great changes at hand in the near future all church leaders are agreed, but these should be wrought out with due regard to the advantages already gained, not in the spirit of ruthless disregard for the results of past methods, so far as they are beneficent. Denominational divisions have made some very vital contributions to Christian achievement, and to-day they represent certain important factors which must not be underestimated. Before speaking further of the reconstruction, it is well briefly to consider some of these factors.

1. The denominational era in the history of the Church has been an asset, in that it has forever established the principle of individual autonomy in the religious life. There were many issues in the Reformation, but underlying all of them was the struggle for personal liberty,—the right of every man to open his own Bible, to read and interpret it for himself, and in prayer to have his own heart go out in immediate communion with his God. The goal was freedom from dictation, in creed or conduct, by priest or prophet. That four hundred years have passed,

without the full realization of this ideal, gives ample evidence that some form of organized effort was essential, and is yet needed to make sure that the blight of a priest-ridden church and people shall not return. Of the older and stronger communions of the Church, every one is an expression of the intense conviction of some men, or group of men, concerning a great Bible truth. The needed emphasis upon personal liberty doubtless has made inevitable, to some extent, these various types of organization. Far better that every denomination in existence should remain forever, and even that more be added, than that a condition should arise which would lead men to think, to study, to investigate, less than they now do. The advocate of a larger cooperation and unification of the Christian forces must proceed with this historic fact before him, and his plans must provide for and protect this indispensable principle, or his reform is doomed to a short-lived existence. Not all men think exactly alike in their analysis of the Word of God, and the organization of the Church must always give unrestricted liberty in interpretation, else the latter state will be worse than the first.

2. The denominational era has been of advantage in that it has produced men of intense

convictions concerning doctrine. This is akin to what has been already said, and yet it is wider and more vital to the propagation of the Christian religion. In the search for the real meaning of the teaching of Jesus concerning the plan of salvation, there have been great debates throughout the ages over such topics as "Free will versus foreordination" as applied to conversion, "Immersion versus sprinkling," as related to baptism, "Verbal inspiration versus personal inspiration" in the matter of the authorship of the Bible, and many more. I remember once driving a long distance in the country to hear two eminent ministers debate nearly a whole day long upon the theme of "infant baptism," one maintaining that it is acceptable, if it is an act of consecration of the child by the parents; the other, that it was unscriptural, unwarranted, and a perversion of the truth. I do not think that either one convinced anybody to the extent of changing their views, but I am sure that all those present went away believing that the ordinance of baptism was a solemn necessity in the Christian religion. I am sure also that many went away more diligently to read their Bibles, and to attempt to ascertain for themselves what is really taught in Scripture concerning the question in debate.

The greatest advantage of the periods of doctrinal discussion has not been the number of people convinced, or persuaded to modify their doctrinal tenets, for that has taken place with comparative infrequency. The power of them has been that they have set everybody to talking and thinking about the Bible, about Jesus Christ, about the Church and religion. It is fashionable to speak slightly of doctrine. He who does so knows not whereof he speaks. What is doctrine, but the statement of facts and their relations? Behind the doctrine of the incarnation lies the fact,—Christ was born. Behind the doctrine of the crucifixion lies the fact,—Christ was crucified. Behind the doctrines of the resurrection and the ascension lie the facts,—Christ was raised from the dead and ascended into the heavens. These facts are absolutely fundamental; so are the doctrines which spring from them.

The danger of to-day is that of the soft and easy-going attitude which says that it makes no difference what is believed concerning doctrine; any view is well enough. And after a while this attitude resolves itself into believing nothing. Tolerance may become only another way of spelling indifference; and indifference, when it is full grown, means death. Better that the

Methodist, Baptist, Presbyterian, Congregationalist, Lutheran, Episcopalian, and all the rest, be holding a joint debate on every corner, than that, in attempting unification, or even co-operation, we lose the fire of a great conviction. The advocate of a radical revision in methods must reckon with this fact, and must be sure that the new plans will leave room for the preservation of this powerful factor, for it has had a large place in the extension of the Church, and it must not be sacrificed now.

3. The denominational period has been helpful in that it has created an element of healthful competition. When Methodists have a large growth in the city or the nation, it is human for the Baptists to observe it and to renew their own efforts. So with every other church. It may be urged, at first thought, that this is not a worthy incentive. We are not debating the question; we simply note the fact. "Competition is the life of trade," so say the men of commerce. The existence of a fair and just competition is regarded as so important to the whole people that legislatures are impertuned to pass laws against the operations of combinations which seem to take this out of business. Over-centralization of power is regarded as dangerous in any realm. The prob-

able outcome of the new call for unity may cause thoughtful men to ask for moderation in the proposals of consolidation. Here once more the preacher of the new doctrine must consider whether his program will have the elements which will continue to call forth the utmost endeavor of Christian agencies. Ease spells defeat in any kind of religious work, whether that of an individual or of an organized group, and the call which demands struggle must be maintained.

4. The denominational period has been of vast benefit, in that it has given ample opportunity for the utilization of varied methods. The growth of Christianity has been phenomenal because people have been reached from so many angles. There is the educational and confirmation method, by which, from childhood, there is not left any place of easy escape from the hold of the churches upon their people. Very early in life they mark the children as their own, and they recognize no natural point of departure. There is the evangelistic method, where the conscious experience of individual conversion is magnified. There is the one where men are urged into the acceptance of the platform, "What would Jesus do?" in the belief that enlistment in service is the surest way to establish

permanent relations to Christ and the Church. There are so many temperaments, moods, personalities, environments, tongues, races, nations, that almost countless kinds of methods seem necessary. That man is a poor student of events who fails to recognize that there is going to be provision for all or most of these in the future, just as truly as in the past, for human nature is not going to change very greatly with the changing years.

The man who finds his approach to the Christian life beset with intellectual puzzles will now find some branch of the Church answering his query. The man whose every step in life is prompted by his emotions will find his type of church. The man who thinks of the Church as being worth while only in its welfare endeavor will discover his place. The man who is most at home with wage-earning men will be most quickly won to Christ where the men of this type are predominant. The illustration can be continued almost indefinitely. The question is, whether the plan of cooperation can be pushed to its completion, and still minister to all kinds and conditions of men; or whether undivided attention shall be given to the furthering of the theory of cooperation, only for the Church to awake presently to find that most of its adher-

ents have gone. Those who lead in the transition from the old to the new must take account of this issue, and must devise a program of such dimensions and such variety that the gospel will reach all kinds of people, by all kinds of methods, in all kinds of places, and at all times.

5. The denominational method has had peculiar power in that it has helped to develop the principle of stewardship as applied to money. Giving money to be used for the salvation of the world is very largely a problem of education and information. Men must be taught the grace of giving, and then brought face to face with the objects to which they are called to give. Both of these have been made possible to a very large degree in the various denominations, because men could there be discovered, cultivated, educated and inspired, at close range rather than in great bulk. One of the perils in North America is that there are too few objects to which to give, and too feeble presentation of them. In these wealthy nations of the United States and Canada, we are dying of too much indulgence and too little sacrifice. If the idea is seriously accepted, that money accumulated by the Christian man is a trust which he is to administer for the cause of Christ, the same must be true of a nation. Judged by this standard,

the responsibility of this North American people is overwhelming. God never dealt so with any other land. No radical modification of present methods, and no organized effort toward close cooperation ought to be inaugurated, until it has been thoroughly considered from the viewpoint of its effect upon the problem of Christian beneficence in the realm of money. If the plans proposed can be so carried out that Christian men will be incited to greater and more intelligent gifts, then all is well and we may safely proceed; but if increased cooperation will result, anywhere, in lessening the total amount of money required from Christian men, then let the proposition stand aside for a hundred years. Some men grow very fervent in their expressions of approval when told that a reign of unification would simplify supervision and lessen cost. It is possible to reduce this discussion to the level of paganism if that argument is made prominent. Those who plead for unification must see to it that in the revision no loop-hole is left by which stingy and covetous Christian men may escape financial responsibility. If this should be a result, we would better turn our thought to the subdivision of the Church into still more denominations, which would give us more offices to maintain and more

buildings to erect. It would be a twentieth century sin, if this forward movement to bring Christian forces into a greater cooperation should be used to diminish the grace of giving money to the cause of Christ.

Not all the beneficent results of denominationalism have been referred to. They are many and great. And the same thing can be said of the various organizations in the Church. There is a strong desire, which is finding expression, that the number of them be reduced, and doubtless that will be the tendency in coming years. But the reduction and unification should be undertaken with care, in order that the vital elements of power in them shall be fully conserved.

Nevertheless, when all of this, and more which might have been included, has been said, the demand for more perfect cooperation, and in some cases, for union, is based upon unanswerable arguments. In many particulars, organized Christianity must be brought into conformity to the approved methods of the hour, rather than continued in blind adherence to traditions which are largely modified by the changed conditions of the present day.

Men who are to undertake the colossal tasks of the Church of the twentieth century are in-

sisting upon a platform of cooperation greater than has ever been known, and opposition on the part of any man or of any combination of men will not prevent the coming of the day when cooperation will be recognized as an essential part of the Church's life.

One of the Christian statesmen of this day has said: "It needs no prophet to foretell that this movement in the direction of confederating, uniting and consolidating Christian forces is bound to increase in volume and momentum. Men may question, criticise, and resist it, but it can no more be held back than the tides of the sea. There are tendencies at work which make this inevitable. Christian laymen, in the light of their business experience, will not much longer be patient with existing conditions. The most discerning Christian ministers are themselves earnest in their advocacy of a change. Surely a closer and more practical drawing together of the different bands and companies of His followers cannot but be pleasing to our Lord and Master. The foreign missionary achievements of the Church in Asia, Africa, and Latin America, in respect to division of the field, Christian comity, cooperative effort, and union schemes in education, philanthropy and evangelization, have been such as to afford convincing

and inspiring evidence in favor of the widespread application of the same principles and methods on the home field. How much better and wiser it would be, instead of resisting this triumphant and inevitable movement, or by indifference and inaction prolonging the period of waste, inefficiency and failure, to exercise true statesmanship in aggressive, masterly efforts to bring about this desirable cooperation, federation, and consolidation."

Men of the highest grade believe in this plan, because, if properly worked out, it gives surest promise of preserving, rather than losing, those features already mentioned as being essential to a militant church. If we carefully consider them as related to the present day, rather than to centuries in the past, we will reach the conclusion that the greater security of these factors is in greater union effort, and that the surest way eventually to lose them all would be to insist upon a rigid continuance of old methods. Men now understand that it is not necessary to have fifty divisions of the Church in order to guard individual autonomy in thought and conduct. The progress of the world in education, politics and commerce, now guarantees liberty to the individual, whether the Church wills it or not. The existence of separate denomina-

tions is not necessary to establish or to defend it.

Notwithstanding an occasional voice which sounds like a distant echo in the wilderness, debate over some doctrines which once had power, has disappeared in the main. No defense of specific subdivisions for the purpose of continuing this debate can be successfully made. Some topics have been sidetracked before the day when cooperation or organic union were urged. In their place have arisen some greater doctrines. Jesus Christ is proclaimed to-day as the prophet of the universal brotherhood of man, of justice and equity, of democracy, and of a saved society, as well as of saved individuals. These are potent doctrines to-day. If any man doubts whether these have more power than do those which commanded much attention fifty years ago, let him experiment by putting upon opposite sides of the street two preachers of equal ability, one of whom will discuss foreordination, election, free will, verbal inspiration, and the details of future punishment; the other preach the message of Jesus Christ upon the ideal of establishing the Kingdom of God here upon earth, and see where the crowd will be at the end of a year. Extreme denominationalism breaks the force of these new doctrines, instead

of strengthening them; for when the preacher begins powerfully to advocate them, he is met by the contradiction of his message in the manner of church organization.

Men of vision know that Baptist, Methodist, Episcopalian, Presbyterian, Congregationalist, United Brethren, Disciple, and Lutheran divisions are not now necessary to preserve a normal state of healthy competition. The main lines are now being drawn not between churches of different names, but between the forces of God and of the devil, between righteousness and unrighteousness, between purity and impurity, between heaven and hell. It is no longer a question of vital consequence whether the Presbyterians are making progress as rapidly as the Lutherans; the supreme question is whether Christian forces as a unit are winning the day over the hosts of Satan. One of Yutaka Minakuchi's most intense expressions is that "Christianity must soon be everywhere, or not anywhere." If denominations were ever necessary to incite different churches to utmost action, that day is past. There is sufficient incentive in the fierce battle which is being waged between the elements which make for good and for evil. An apprehension of the crucial nature of that struggle will stimulate the greatest pos-

sible effort. All that is now necessary is to bring men into intelligent knowledge of world issues; to inform them fully of the battle which Christianity is waging with non-Christian religions in the dark domain of heathenism. In the presence of such a crisis the question of Congregationalism versus Methodism pales into insignificance. The motive which impels men to supreme service—that the Kingdom of God may come to all the sons of men—is so much more genuinely Christian than the former one of denominational supremacy, that one man won on this basis is worth a hundred on the other. The competition theory, therefore, may be dismissed as an argument against the plan of larger cooperation.

Men now know that it is not necessary to continue a divided work for the sake of versatility in method. Individual churches can easily be found where every kind of method is being employed, and all churches are being led to enlarge their curriculum of activities. The Protestant Episcopal Church is sending out evangelists, and Baptist churches are strengthening tremendously their methods of child training and education. Settlement houses, night schools, employment bureaus, gymnasiums, confirmation classes, revival services, are none of

them limited to any church to-day. They are coming rapidly to be methods common to all. In preparation for the jubilee when Christianity shall come together, God has been instructing the Church in diverse methods in winning different types of men. We do not need indefinitely to postpone our bigger cooperation for the advantage of variety in method. Every church is learning that lesson.

Men know that the denominations are not essential for the full development of our obligations of stewardship. The great hungry, unoccupied frontiers are now clearly seen, and men are understanding that they must become wholesale dealers in Christian influence, instead of puttering away in little retail shops on a side street. The twentieth century Christian knows what are the demands upon him, if the whole world is to be brought to Christ. His sense of stewardship will be tested to its limit, without the necessity of an appeal to special denominational patriotism. There was an era when this was important as an influence to get men to give money as they ought; but within a quarter of a century, unless signs fail, it is to become a serious handicap. Already men are being heard to say that they are weary of giving money to sustain unnecessary churches, boards of admin-

istration, and secretaries. Within a few years this spirit will be so dominant that revision will be necessary, or there will be inestimable loss in benevolence. The Church may not hope to escape the pending investigation which seeks greatest efficiency with maximum economy. Therefore, as we hold in high esteem those forces of benevolence so powerful in Christian history, just to the extent that we believe them to be most necessary must we move toward greater cooperation, federation, and unification.

Men of the most powerful kind are demanding the extension of the principle of unity, because it is the only hope of bringing the full power of the Church to bear upon the moral battle line. Everywhere to the listening ear there comes the ominous rumbling and muttering beneath the surface of society. We read of weary women who listened to the tramp of many feet through the dark vigils of the night before the battle of Gettysburg. They knew that with two opposing armies moving toward each other, something must happen, and must happen soon. In like manner, the powers of light and the powers of darkness are surely moving in our day toward the critical and culminating battle ground. The conflict will be more severe than any which Christianity has ever witnessed. We

have reached the hour when it is recognized that the most highly advanced nations of the world cannot permanently survive, unless there be radical changes in the social system. Christianity is soon to be clinched in a deadly struggle with evil for the salvation of government, and if that fight is lost the world goes back to paganism and idolatry. We have reached the hour when it is recognized that Christianity cannot permanently live where licensed evil of any kind is tolerated. Here stands the liquor traffic, the archway of hell, entrenched in the insane commercialism of modern times, enshrined in the affection of the corrupt politician. The fight against the liquor traffic has not yet begun in its true magnitude, but it is coming. When it fully comes, the outcome will be death either to God's Church or to the saloon. The white slave traffic is not yet understood. The battle against it is only in the kindergarten stage of its development. When that battle is on in its fullness, God Almighty only knows how many will be found fighting on the wrong side.

From over the seas comes the Macedonian cry for help. Never since Christ went to the cross have the non-Christian forces been so aggressive as at this present hour. Markedly is it so in the Moslem world. Shall the nations eventually

be won by Mohammed, or Buddha, by Krishna, or by Christ? This question, sometimes quickly answered by reason of an intense conviction of the power of a divine Saviour, is now causing great souls to pause as they view the on-coming inevitable struggle between world forces in religion. We firmly believe that Christ will reign and will wear His kingly crown, but between the day in which we live and the day of the consummation of His power there is to be such a battle for supremacy as the Christian hosts have not yet witnessed.

In the presence of these issues, a divided Church is like a sleeping warrior, like a giant in chains. She is impotent, when a quarter of her energy is expended in patching up denominational differences, another quarter consumed in efforts which are simply a duplication of what some other church is doing or could do, and another quarter lost by the confusion and disheartening of men who would go in and fight if they believed the battle was being conducted in a manner which gave hope of victory. If the Church were really united, and could move actually as one mighty army, she could sweep every cowardly grafter out of office in two years; she could wipe out the saloon, root and branch, in five years; she could call to her min-

istry the best blood of the race, and there would be no such percentage of the anæmic and inefficient; she could release forces enough to carry the testimony of Christ to the remotest bounds of the earth in the present generation. The travail of the Garden must be going on anew in heaven, as the world's Saviour sees a divided Christianity in the face of such an impending conflict. Protestant Christianity needs the equivalent of a pope just now, if one could be found wise enough to outline the best method of advance; for she has power enough to conquer the world if she were only drilled to throw the impact of her full strength into the battle. God pity that so-called Christian, of any name, be he preacher or layman, who is just running around in his own little circle, in an hour and an age like this. We are within reach of marvelous triumphs in the name of Christ, if only the full power of the Church can be utilized. This can never be realized until the fuller spirit of cooperation has free course.

Lest this presentation may lead some to seek progress too rapidly, and thus to retard the glory of the coming joy of a unity that surely is to be, I would like to note some of the steps which seem most natural in this growth. The genius of the Kingdom is usually evolutionary,

not revolutionary. Changes are wrought by development, and sometimes slowly. The leaven is to leaven the whole lump. It is first the seed, then the blade, then the stalk, then the ear. This has been God's way in other times, doubtless it will be in this time. Greatest progress toward larger union will be made by following the natural avenues.

In the first place, there should be engendered in every church a spirit of loving sympathy and of cordial relation toward other churches of the same city, town, or village. Nothing could be more unfortunate than to attempt an organic union of parts of the Church, where the spirit of a united life was lacking. Whatever the growth of this idea may lead to in organized action, it must proceed upon the basis of a sentiment that is more powerful than law. Those who long for the dawn of the coming day will be doing most to speed that coming, by the cultivation of a fraternal, cooperative spirit among the various churches and organizations. This is the first step.

In the second place, there should be disseminated a knowledge of present progress in union efforts, and of the possibility of yet greater achievements in this regard. By sermons preached and literature distributed, the

ideal may be advanced. Wonderful things are happening in this field. The great missionary boards, home and foreign, are uniting their powers in the attack upon unevangelized regions. New churches are being built in response to the greatest need, instead of in accordance with the greatest ease. Interdenominational movements are being inaugurated and developed as never before. Already there are tidings of the consolidation of churches, where such consolidation has been found wise. The next great advance is to be made by spreading the knowledge of what is taking place.

In the third place, there should be cooperation with already existing interdenominational Christian organizations and movements, such as the International Sunday School Association, the Young Men's and Young Women's Christian Associations, the various missionary and temperance organizations. These have done much to bring this possibility into the life of the Church, and they will render yet greater service in the future.

In the fourth place: In every community where there are two or more churches there should be maintained some form of inter-church organization which can act as a board of strategy, to advise, for example, in the matter

of the erection of new church edifices, in order that they may be most strategically located with reference to the truest interests of the Kingdom as a whole. The discovery of fields unoccupied by any church, and the question of a division of territory so that responsibility may be rightly located, would also come within the jurisdiction of such a board. What the leaders of the great home and foreign missionary societies have done, in guarding against overlapping of effort, such a local committee may do for any community.

Whether the progress be slow or fast, popular or unpopular, that church which gives this doctrine a large place in its teaching and practice will be blessed of God. The gift of mighty men of valor, an honor to the Church and the Kingdom, will be a part of its reward. And in like measure, the church which remains sectarian, self-centered and denominationally hide-bound, will awake some day to find itself in the rear ranks of the army of the Kingdom, with its opportunity for valiant and effective service thrown away.

INTRODUCTION TO CHAPTER VIII

The question of the missionary spirit on the part of Christian men is in reality a very simple one. Either Christianity is true or it is not true. If it is not true, of course there is no reason for propagating it; but, likewise, there is no reason for believing it. If, on the other hand, we believe it is true, that belief carries with it to every man of moral integrity the obligation to spread the truth which he holds. It might not be so if Christianity were a merely private piece of information, of interest to a man though in no wise indispensable; but this is not what Christianity is. It is a faith in a living God, who is the father of all men, who has been made known to a few men by Jesus Christ, by whom alone He can be made known to any man and who is not only the revelation of the Father but the Saviour and Lord of men, without whom no one can either know or be his best self or do his full work; by whom alone, as all human history testifies, society can be redeemed as well as men, and apart from whom there is not now and there has not been in the world for eighteen hundred years any progress of mankind in truth or freedom. Now how can an honest man hold a belief like this and not seek to propagate it? The missionary enterprise reduces itself to a matter of common honesty. To put it yet more simply, if I need Christ every man needs Him; if every man does not need Him why do I need Him? If I have a right to all that Christ has done for me, is it not every other man's right that he should have an opportunity to receive from Christ

what I have received from Him? What I have received has come to me through men and women who, knowing Christ, made Him known to me. How are other men and women to know Him if I refuse to do for them what some who knew Christ did for me? In the face of these elementary facts and questions, the unbelief of any Christian in the missionary enterprise is incomprehensible to me. I cannot see how, if he is an honest man, he can keep his religion without sharing it. The most atrocious of all monopolies is found in the conduct of the man, the church or the nation which, through opposition or indifference to missions, monopolizes the knowledge of Christ.

ROBERT E. SPEER.

New York City.

CHAPTER VIII

A RELIGION OF A MISSIONARY SPIRIT

Some readers may be surprised that there should be an attempt, in one brief chapter, to urge the missionary spirit and method, in view of the fact that the literature upon this part of the Church program is the most complete, statesmanlike, and irresistible of all which has been produced in the life of the Church.

But I am anxious to have the Christian obligation to missions treated in a book written, not primarily to advance any specific missionary enterprise or any particular organization, but rather to give some view of the entire program conceived as necessary to interest men, and to develop in them strong, symmetrical Christian characters. I am particularly desirous not to leave room in this statement for conceiving one kind of Christian work as more spiritual than another. I shall not argue that the man who goes into the ministry of the frontier is any more consecrated than he who remains in the church of the city center. If each is

prompted by the same motives, their spiritual status is equal. There is nothing more sacred about proclaiming the gospel in Borneo than in London, New York, Montreal or Chicago. It is true that one might remain in Christian work in one of the great cities of the home lands, with a standard of spiritual life lower than would be necessary to carry him to India, Japan, or Africa. This is the peril of Christian service under affluent circumstances. But essentially there is no difference, and I do not wish missionary enthusiasts to find anything here which will lead them to assume spiritual priority.

I am glad, also, to write from the viewpoint of a man who is not officially related to any missionary society, and who never expects to serve in that capacity. This must not be interpreted as an undervaluation of missionaries or of the executive officers of missionary organizations. The grandest testimony to the power and usefulness of missions is the missionary himself. No spoken or written words can ever argue so conclusively for the missionary program as can the man who gives his life in answer to the missionary call. No Fourth of July oration was ever half so convincing an argument for patriotism as is the sight of a maimed soldier marching in review. His story is one of deeds, not of words

or theories, and the record of his life surpasses the greatest flights of the orator's genius. So when the critic has hurled his sharpest attacks at the missionary message or methods, the most unassailable answer is quietly to point to the missionary and ask the skeptic to explain him. There is, however, a unique place for the treatment of this theme by one who has only that relation of earnest cooperation with the missionary enterprises which every Christian ought to sustain.

It would seem that this might be especially so at this time, when missionary organizations of all kinds are mapping out programs of such dimensions that it is not strange that they are staggering many men. The question is being asked whether they are legitimate appeals and rational programs. From the point of view of a Christian worker who has not had a part in the initiation of these policies, there may be an opportunity to present new evidence. Not infrequently one meets men who view with interest the other phases of Christian work, but draw away from the topic of missions as one to be given over to a few enthusiasts to whom this message has become a supreme concern. In trying to present a comparatively complete message, I have the special desire that such men

shall see that Christianity without a missionary goal is not Christianity at all, and that apart from a definite participation in the missionary enterprise, it must eventually suffer complete disaster. We may as well send an army into battle without a supply of ammunition, as to send the Church into the task of Christianizing the world without the domination of a missionary spirit and purpose.

What are the ingredients which make for an abiding, victorious religious life for men and boys? This is the often quoted, primary purpose of the whole volume. There have been points of strong emphasis indicated, but none of deeper significance than the topic of this chapter. At first thought, some other features may appear more immediately essential to the life of the individual church, for they suggest those duties which are unquestionably necessary for Christian life in its beginning and continuance. Such departments of the Church as Bible study, boys' work, social service and evangelism show quick returns and form part of the annual report, where statistical evidence is highly magnified. There is a time, however, when great world principles, to be estimated by generations rather than by the events between the fall and spring of the year, are brought into view.

In appraisements based upon the longer view, the value of the missionary cooperation of any church will stand at the forefront. When men have grown broad in vision and strong in fellowship with Christ, they will have a contempt for any Christian organization which has failed to make this part of its plan and effort as imperative as it has made the annual budget for current expenses. To ask a Christian man to pay local expenses, to attend local services, and not to respect him enough to ask him to enter into the missionary program of Christ in an adequate manner, is a reproach which he will some day resent. The only honorable method in Christian organizations is one which includes the missionary task. This is true for several reasons:

1. Because it completes the circuit of spiritual power.

All Christian workers repeatedly have faced the puzzle of the missing link in the experience of the lives of individuals and of organizations. It is so often felt that there is a something lacking to give power, liberty, unction. I would not say that this is always related to a failure to enter into the real spirit of the missionary message of the gospel; there are doubtless other causes. But I will say that no man or organization ever reached full power without this re-

sponsibility being realized and accepted. The Christian life may be sought for individual safety or profit, and some degree of blessing be realized; but the message of Christ is so essentially one that ought to be given universality, and His command to evangelize the world is so explicit, that the full circuit of power can only be known when missionary discipleship is accepted. Mr. Ethan Colton says that a church may have a large membership, an eloquent preacher, a beautiful edifice, a grand organ and a famous choir, but that it cannot be truly, essentially, powerfully Christian, without a missionary program. There is something about this which produces spirituality, and anywhere that one may go, that fact is apparent when the great missionary ideals of the Church are presented. After years of travel and observation, I can testify that one does not need to tabulate statistics to know when the missionary vision has taken hold of a church, or of a Young Men's Christian Association, or of an individual. You cannot be in the presence of a man of this type, or in the services of a church where the missionary cause is a dominant note, or in a Young Men's Christian Association which is participating in a worthy manner in the extension of the gospel in mission fields, without feeling the pull of a powerful spiritual

impulse. The invariable result is a warmth of spiritual zeal.

How sorely the Church needs this warming, reviving element, thousands of pastors can testify. How keenly many an individual Christian man needs it, he knows, when he is compelled to use all of his will power to command his continued attendance at the services of the Church. How fearfully bereft of this kind of living, pulsating inner life are many of the men's organizations in the Church, where Christian testimony is rarely heard, personal work to win men to Christ practically unknown, and Bible study at its lowest ebb. I am persuaded that we may import evangelists until doomsday, trying to lead men into deeper Christian experience, and that we shall not succeed if the final command of Jesus Christ to evangelize the whole world is ignored.

This need not be considered as peculiarly mysterious or mystical, for it can be accounted for by the simple yet profound law, "He that loseth his life shall find it." The greatest results in any man's benevolence are not seen in the object of his generosity, but in the enriched life which he himself enjoys. No man ever rendered a sincere, Christ-like service without discovering later that the richest joy was in his

own deeper, bigger, truer self. This principle is strikingly exemplified in all Christian organizations where the missionary responsibility and privilege are magnified. Where great sacrifice has been undertaken for the universal spread of Christianity, the return has been correspondingly great in added power at home. As an agency for the augmentation of spiritual force, the missionary command should be obeyed. Special effort brings special power.

2. Because it is the only honorable course for the Church to pursue.

There is no method of reasoning by which we may rightfully persuade ourselves that God is so limited in His purposes that He deliberately selects a few people in one part of the world, bestowing His favor and blessing in large measure upon them, to the neglect of countless millions. So long as we pray "Our Father," we must reject the idea that a God like ours has chosen a few favorites as the legatees of His salvation. There can be only one view concerning this, and that is, that God has an equal interest in the human race wherever it is found. If Christians accept this standard, the missionary life of every church should burn with a consuming fire.

From the point of view of the greater need,

non-Christian lands should have more ministers per capita than the United States. As a matter of fact, our forces are massed where the need is least. As an illustration: there is one Protestant minister for each 594 people in our own land, while there is one for each 172,538 in Japan, one for each 231,448 in India, and one for each 476,462 in China. In such an organization as the Young Men's Christian Association there is one employed secretary for each 4333 young men at home, as compared with one for each 3,500,000 in Japan, one for each 9,000,000 in China, and one for each 10,000,000 in India.

Not only is there this distressing inequality in the supply of trained workers, but to this must be added that which cannot be tabulated,—the vaster difference in moral conditions. The whole world is being stirred by the modern ideal that every man, woman, and child in the world ought to have a fair chance for life under favorable conditions. When this ideal is thoroughly accepted, mighty men in yet greater numbers will rally to the missionary call of the Church, for these struggling millions are lifting mute hands in a plea for help. The missionary motive is a potent factor in a man's religion, because without it we can by no means claim

that we are living up to the policy of the square deal.

It is idle to grow restless under the continual pressure for men and means to be devoted to the evangelization of neglected spots in our own great cities, to needy fields on the frontiers of civilization in the home lands, and to vast, destitute regions in heathen countries. This appeal will continue as long as men profess to follow Christ, while yet some portions of the world are without His saving power. "Bear ye one another's burdens, and so fulfill the law of Christ" is sufficient foundation for the continuance of the entire missionary propaganda. The sooner the Church and all its societies present this issue, the sooner they will hold many men who are drifting away from them because they have come to regard church duties as a mere question of supporting traditional forms of organization, which in some instances may have outlived their usefulness. When the inherent justice of the missionary proclamation is clearly understood, it becomes irresistible in its compelling power, and it will hold men to the Church who will be lost to it under a less far-reaching program.

3. Because of the hardships and the heroism of the missionary.

In all the wide range of influences which command the attention and the service of men, I know of none stronger than that which calls for the support of those who are making a heroic fight at heavy cost. A hero can lead men to follow him to death, if need be. In a first-hand view of the work of missionaries upon their own fields I am led to believe that they are the greatest heroes of modern days. Even if the question of the genuine usefulness of their work were in doubt in my own mind, I would still be their friend and helper because of the consuming passion which they manifest for their work, and the sacrifice which they are making. Believing, as I do, that their service is incalculably and invariably important, my appreciation of them is multiplied.

The noble men and women who have given themselves to the service of Christ in mission fields at home and abroad would be the last to invite or to tolerate pity. Theirs is too glorious a life to submit to any degree of commiseration. I have had the opportunity, however, of seeing many of them among the actual conditions of their work, and to know how fierce are the penalties imposed as they carry out their life effort. I refer largely to the foreign field, but the sacrifices do not greatly vary from those

which characterize the home field. Among the many tests which they must encounter, some may be mentioned.

The test of loneliness. Practically all missionaries who go out to those distant scenes sooner or later have to pass through that period of anguish of spirit caused by the isolation from loved ones and from home surroundings. I heard one of God's bravest men tell of his experience in this regard, when he said that he felt for weeks that he would be driven to surrender. Night after night he walked a lonely road, under the great palm trees near the mission compound, fighting to overcome his sickening sense of being alone in the work and his hunger for home. This cannot be condemned as a weakness. It is indicative, rather, of strength. I always pity the man who boasts of never having been homesick; love must never have struck very deep into such a life. These great-souled missionaries are characterized by love which reaches the most profound depths of their being, otherwise they would not be missionaries. Now take such natures, and expose them to the test of separation from practically all which they have held dear, and it is perfectly natural that there should come a tempest of homesickness in which the very pillars of their

life are well nigh leveled to the ground. If they would, they could tell what loneliness means.

The test of the people. It is one thing to sign the declaration card of the Student Volunteer Movement, under the inspiring message of Mott, Speer, Zwemer, Hume, Brockman, or Eddy, at Northfield or Lake Geneva, and quite another to love heathen people at the close range of personal contact. I cannot easily forget the years when I longed to be a missionary, and felt that I would be supremely happy to live my life in one of those far-away lands in service for Christ. Then I recall the experience of landing in a heathen country, and the awful shock of that first day. Surrounded by naked, dirty, jeering, unevangelized masses, I wondered if I could summon grace enough to stay the few months only that were allotted to me. This period has been the Waterloo of many a missionary. To learn to love these people is a supernatural experience. Almost without exception, as I have talked with missionaries concerning their first impressions of those among whom they were to labor, I was told of the feeling of revulsion which they had to overcome before they could be used in any spiritual ministry. I cannot permit the thought to remain, that this

attitude is permanent with the true missionary. With the large majority, the process of overcoming this feeling, and of having it superseded by a deep and genuine love, is rapid. Some few there are, however, who struggle for awhile and then quietly retreat, usually without announcing or admitting this repugnance as the conclusive reason. When the personal cost of missions is under consideration, this test of loving the unlovely should be made prominent, as an evidence of the reality of the entire propaganda.

The test of climate. The adjustment in physical conditions and in manner of life necessary in order to live upon the foreign field, especially in Africa, India and Southern China, is severe enough to make feeble men lose courage. God alone records how many lives are prematurely cut off, in spite of the greatest care in medical examinations. This sacrifice has been greatest among the women and children. I spent the sleepless hours of one night in India, kept awake by the almost unbroken shuffle of bare feet upon the hard soil of the adjoining street, the feet of those carrying the victims of one day's plague to the burning ghats of the Ganges. I stood with a widow by the grave of her husband and two children, all hastened out

of this life by the withering effects of a tropical climate. I have seen young married couples start happily out for their fields, and within two years I have known one to return, broken in health, the other left behind in the grave. I have seen mothers give up their children for seven years at a time, because the life of the little ones would be imperiled by the climatic conditions of the field to which the parents believed God had called them. These are fugitive instances of events too numerous for complete record. The Christian Church would be thrilled as never before if all the story of heroism could be told. When real men see the battle being waged by their representatives, amid perils of burning tropical suns, blighting fevers, pestilence and plague, they will hear anew the call of God to hold the ropes while these toil in the depths.

The test of the battle for converts. Here in the home lands, when an evangelistic meeting is held and young men respond to the call to yield themselves to Christ, they are at once surrounded by friends who rally to their encouragement. Exactly the reverse is true in the non-Christian lands. Converts become the center of ridicule, persecution, and family hatred. They sometimes pay the price of life itself.

Every new convert in India has to be guarded for months following baptism, lest some violence be visited upon him. At Allahabad, in India, in the college presided over by the late Dr. Arthur Ewing, I conducted a meeting in which a number of students openly confessed Christ, among them the most popular cricket player in the school. As he passed out, the crowd standing at the door jeered at him as though he were possessed of a demon. A voice louder than the others, speaking in the vernacular, said, "Rak, you go to the river." Dr. Ewing told me that the converts would have to fight to guard their physical welfare. This is a normal representation of the cost of winning converts from Hinduism to Christianity, and is a typical picture of the bravery of our missionaries in pressing the conflict under such handicaps.

I am firm in the belief that the most valiant men of our home lands would find new zeal for their own service in the Church if the heroic, sacrificial warfare being waged by the missionaries upon the firing line of the world's neediest places were understood. No call is more impelling, and none meets with so prompt a response, as that which asks support for the soldiers of the Cross who are enduring hardship in the great, winning battle of missions.

This factor makes the missionary contact a prime element in a man's religion.

4. Because changed modern conditions make inevitable the ultimate, universal sway of one religion.

In the centuries past, the segregation of nations made easily possible the existence of one type of politics, society, commerce and religion, in one hemisphere or continent, and an entirely different one in another. Communication was so slow and uncertain that the people of one nation could hardly expect to know what their contemporaries were doing upon the other side of the world. So Christianity could prosper in England without reference to the growth of Hinduism in India, and vice versa. The men of North America could be won to Christianity without recognizing any other competing faith, even as lately as in the years of the nineteenth century. James Watt, Benjamin Franklin, Robert Fulton, Cyrus Field, Thomas Edison, Guglielmo Marconi, and the Wright brothers, little realized what strange effect the introduction of their discoveries were eventually to have upon the religions of the world. Through them the gauntlet was being thrown down to every so-called religion to prove its right of supremacy. The day is hastening when the whole

world will make choice of its religion. Even now the boys of India, China, and Japan are being urged to contend for their present religious order, as over against any western doctrine.

Rapid transit, cables, wireless telegraph, and the printing press have made the whole world smaller than was a single county in New York State in the days of the Revolutionary War. The young men of the schools and colleges of Illinois know vastly more about China than their fathers or grandfathers knew about Kentucky fifty years ago. We can hardly conceive of a condition by which Ontario, in Canada, could be peopled by Christians, while the people of Michigan at the same time were followers of Mohammed. Quickly either one religion or the other would prevail. Just this test is coming to Christianity. The map of the world is growing smaller every hour, and approximately 500,000,000 Christians are soon to be thrown into intimate contact with something like 1,225,000,000 adherents of non-Christian faiths. The battle is to be one of the survival of the fittest. I verily believe that the grandchildren of the children of this generation will witness a practically universal choice on the part of the nations of the world, when they will declare them-

selves as a unit for Christ, for Buddha, or for Mohammed. By all the powers of heaven and earth, I do not want my descendants to become adherents of a heathen religion. Therefore, if I were impelled only by the argument for the preservation of the Christian ideals of my own blood and race, I would put the missionary enterprise in the forefront of what a man's religion ought to embody. Let this be understood by the men of every organization which calls itself by the name of Christ. We are to build such missionary fires of evangelization that we will send our best blood to the neglected places of the earth, from the East End of London to the lower east side of New York; from South Clark Street in Chicago to the ghetto in New Orleans; from Chinatown in San Francisco to Shanghai and Tientsin in China itself; from Yokohama to Singapore, Bombay, Madras, and Zululand; else, because of our inertia and our dull vision, our descendants may witness the prophets of an eastern religion invading our centers of population and planting their banners in victory over places once claimed for Christ. This is no fantastic dream. Foretokens of it may already be seen in the loss of parts of the world where once the Protestant faith had dominion, and where neglect has occasioned retreat and defeat.

Shall the world be Christian or heathen in its religion? That is the biggest world topic ever presented to Adam's race, and its answer is to be demanded of this generation in its response to the missionary call. Let men understand that the Church means business in her propagation of the gospel to the ends of the earth, and she will not ask in vain for their cooperation.

5. Because of the command of Christ.

The importance of this part of the program of the Church in its appeal to men and boys may be established by its influence upon spiritual power, even if that were the only consideration. If the argument were based merely upon the fact of an honorable division of God's bounty, that would be enough to send forth the Church to find the remotest destitute soul. Phillips Brooks, in one of his addresses to young men, says, "If there were just one last lost soul left in the world, and that one were in the heart of Africa, and the only way it could be reached was for Trinity Church of Boston to move thither bodily, it would pay for us all to go." Were we inspired only by the incentive of loyalty to our battling representatives at the front, missions would bring powerful appeal. Were we moved only by the certainty that eventually one religion will rule in all the world, and that

this religion should be Christian, the missionary societies would live on. But underneath all, and grander than all, is the simple and conclusive fact that every real Christian will obey the marching orders of Christianity, embodying as they do the proclamation of the gospel to every human creation of God. It was this commission which Jesus Christ left with His followers, when, with the resurrection glory about Him, He was about to return to the Father's throne. This responsibility is as binding as the law of gravitation, until it be fully discharged.

Take into the councils of the Church these considerations, and a multitude more which are urged by missionary leaders; make the planning as intense and the giving as urgent as mark a meeting where it is proposed to start a fund to build a new church edifice, or where subscriptions for current expenses are to be secured, and men who are worth while will share in so worthy a task. The spirit of missions should not be in evidence at the time of the "annual collection" alone, but should permeate the whole atmosphere of the Church life. Thousands of men are dying for want of just such an ideal as this program presents. Therefore write missions large in the curriculum of a man's religion.

INTRODUCTION TO CHAPTER IX

The problem of society which neither the Church nor our educational institutions has helped to solve lies not so much in the sphere of conduct as in the sphere of contact. The modern religious man, with or without the cultural value bestowed upon him by his college or university, has not gone much beyond the primitive man in the sphere of contact. Everything he has inherited or acquired has become modified, or changed, except his hates and prejudices. This inheritance he holds with the savage and the beast, and while it no doubt serves and will serve some useful purpose, his education ought to help him to substitute reason for prejudice, and his religion teach him to exchange love for hate.

If anything is true that we know about Jesus, this certainly is, that He was a Jew. His race consciousness was inherited, and carried to every fiber of His being by religious training, yet He broke every race barrier, every national and class division, and the Son of God became the Son of man.

The finality and universality of the Christian religion lies in this sublime fact, that Jesus lived above race and class, and the Church will never be immovably planted upon the rock unless it follows in the unworn footsteps of the Master. This is no easy task. We shall learn more easily how to do economic justice, hard task enough, but how to do social justice, and to fill the measure full to overflowing, so that justice becomes love—love for the unlike—*that* we will have to learn through painful struggle with inherited pride and prejudice.

Many of us have dreamed of World Conquest for

Christianity, and we have been willing to go or to send the messengers of the Gospel to the uttermost parts of the sea, but times have changed, or rather a prophetic vision is being fulfilled, for the forces of the Gentiles (and of the Jews) are being sent unto us. The romance of Foreign Missions is changed into the prosaic problems of immediate contact with God's varied folk. "Distance lends enchantment to the Jew"—and to the negro and Chinaman also, someone remarked facetiously; but scientifically this is not true. It all depends on how the contact is made. It is a common experience that wherever men give themselves in helpful service to any race or class, repugnance ceases and something akin to love takes its place. How will the Church face its problem of contact with the unlike, those marked and marred by poverty, ignorance, climate and oppression?

This chapter with its prophetic call to the Church for a real democracy needs to be heeded. It is a challenge to our faith in Jesus Christ the Son of God, the Son of man.

EDWARD A. STEINER.

Grinnell, Iowa.

CHAPTER IX

A RELIGION OF DEMOCRACY

From the early days of the Church, indeed, from the very beginning of recorded history, the message of the prophets has been met with denial and opposition. Among the members of the Christian Church have been the prophets of every world advance. Very many of them have been rejected, persecuted, and even martyred for their fearlessness, while the Church as a whole seems to have been forced, inch by inch, with evident reluctance upon her part, into new ground. From the days of the apostle Paul until the present hour this has been true. Her history is filled with the sad record of neglect, in the periods when new light was breaking and new privileges were opening, and with the story of cruel treatment of those who have been called of God to see the deeper meaning of Christianity.

This has not been true of the spiritual Church. She has been the forerunner of every break of day in humanity's career. But in the organized and nominal Church an element has ever been

present sufficiently strong to retard progress, abuse prophets, and assassinate heroes. This refrain is the sad page of an otherwise glorious history, and must be interpreted as the tragedy of human blindness and human sin, rather than as a part of the providential leading of God. It is a mighty poor theology which places upon God all responsibility for this record, and calmly says of such events, "They just had to happen." "Providence" has been overworked oftentimes as an apology for a conservatism which again and again has blocked the wheels of progress. God only knows what might have been the commanding place of the Christian forces throughout the world to-day if every opportunity had been adequately used. The conservatives, the reactionaries, and the faint-hearted have left many strategic places desolate, which might have been occupied if the Church had been led more quickly into the prophetic zone. These places might then have been possessed at the time of greatest strategic advantage. Repeatedly has it been true that large opportunities have been let slip, at least for the time being, and that ground has been lost which has only been regained after long years, if at all. Because of sins of omission and sins of commission on the part of the Church, some men and

some opportunities have passed from her forever. That is a startling illustration used by Frederick W. Robertson, when he pictures marble figures in fountains, the clear water running ceaselessly through the mouth or the uplifted hand, the figures making no effort to arrest the gliding water, which flows on day after day, week after week. So time and opportunity flow away from men, and from churches too, never pausing until they have run out, while those from whom they are escaping are petrified into a marble sleep, not realizing what it is that is leaving them forever.

The blood of the martyrs has been shed, as a rule, not by the hands of the pronounced enemies of Christ, but by those within the professed household of Christ who have rebelled at the voice of the prophets calling the Church to advance into new territory. Committees which stand ten to two against progress did not cease to be when ancient Israel looked from Kadesh Barnea over the walls of a hide-bound conservatism into the promised land, and then turned back to the wilderness for forty years of defeat and death. That experience has been repeated a thousand times. No man would attempt to say what might have been the history of God's people if they could have been led for-

ward in that hour. The record of centuries to follow would have been radically changed, that much is certain. To study that event as a mere relic of ancient religious history is a cheap use to make of a crisis when the cause of God met temporary defeat. The ten cowards must stand in judgment for the dark days which followed. The delay gave to heathenism a strategic advantage, the full meaning of which only eternity may completely reveal. That which took place then has been many times reproduced, even up to the twentieth century. The Church has still in her ranks the ten men who see the sons of Anak in every path, and who run to cover in the face of every battle, and victories have to be wrought over their dead bodies in the wilderness. The significant poem of Helen Hay Whitney, known as "The Unburied," may be read with personal application in the circles of organized Christianity:

"In the wood the dead trees stand,
Dead and living, hand to hand;
Being winter, who can tell
Which is sick, and which is well?
Standing upright, day by day,
Sullenly their hearts decay
Till a wise wind lays them low,
Prostrate, empty—*then* we know.

“So through forests of the street,
Men stand dead upon their feet,
Corpses without epitaph;
God withholds His wind or wrath,
So we greet them, and they smile—
Dead and doomed a weary while—
Only sometimes through their eyes,
We can see the worm that plies.”

While these lines were doubtless written without thought of that which they are here used to illustrate, they do represent an element in every church in Christendom. The membership of no church is free from men who are dead to real living issues, who yet live on to block the road.

While it may not be exactly germane to the subject of this chapter, it may be well to say here that every man who would see some great achievement wrought in enterprises undertaken by the Church or by any of its kindred societies, must be brave enough steadily to go forward amid the fire of opposition from many of those within the fold. His most persistent foes will not be found among the enemies without, but among those within who seem always ready to crucify one who proposes to disturb the existing order. St. Jerome, John Wyclif, John Huss, William Tyndale, Martin Luther, John Wesley, John Knox, Jonathan Edwards, Wil-

liam Lloyd Garrison, Neal Dow, and a host of others whose names stand for a vision beyond that of their day, can be called to witness concerning this fact. The same struggle is still in progress. Prisons, stakes, and whipping-posts have been ruled out of ecclesiastical discipline, but the spirit of fierce opposition to any man who dares to suggest unwelcome changes has not departed. One does not have to travel far to hear denunciations of the most vitriolic kind being heaped upon earnest, devoted, Christlike workers, some of whom are choice illustrations of the definition of pure and undefiled religion as being the visiting of the fatherless and widows in their affliction. Theological reconstruction has been wrought in the very face of men who have been figuratively calling down fire from heaven to consume those who have presumed to walk in a new way.

We have already called attention to the wonderful advance in the department of social service. Those familiar with the history of the Church for the past twenty years know how severe have been the attacks upon the messengers of this new evangel. Huss, Wyclif, Luther, or Wesley never had more savage assaults made upon them, by word of mouth, than

have Graham Taylor, Josiah Strong, Walter Rauschenbusch, Edward Steiner, Raymond Robins and Charles Stelzle. Not long ago I heard a man who bears the great title of evangelist, hurling vicious epithets at these men with a violence which would only have been excusable had he been fulminating against thugs, cut-throats and libertines. He seemed to have only wrath in his heart toward these, while he was not lacking in expressions of sentimental consideration for those who are the real wreckers of society by reason of their piratical methods. This page in Church history will cause grief to Christians in coming days.

The unification of the various organizations of Christianity is one of the greatest tasks of the future, and those whom God is calling to leadership in this sphere will not escape the scathing denunciation of ecclesiastical somnambulists. Already there is appearing the bitterness of the narrow-minded, as they view the probable changes involved in the coming of a grander, bigger, unified Church. Men will be found in the very membership of the Church who would rather see one-half of the world go to destruction than to have some of their pet dogmas of denominational preferment dis-

turbed. Christian unity will be purchased at the cost of many heartaches, injustices, and persecutions.

The daybreak of a greater, vaster, more startling reform is now beginning to appear upon the horizon. Taught by the lessons of the past, it would not seem an idle hope that the Church may be led more speedily to accept and act upon this than has been her wont in other years. It ought to be the fervent prayer of all God's people that the errors of delay in other eras may not be repeated now. The next great advance, and one which promises to thrill the world with its power, is to be the adoption of a real program of Christian democracy. Other reforms have involved difficulties and have promised much. This one will not be behind them, either in obstacles or in blessings.

There is no more searching question in the world to-day, in the relation of the Church to a man's religion, than this: Will the Church catch the spirit of rising democracy, and adjust herself to profit by it, or will she sluggishly ignore it until the time of vantage has passed? The winning, powerful Church of the future must be democratic to a degree not hitherto known, if she is increasingly to be the most potent force in the lives of men. This is true be-

cause of the powerful emergence of this idea throughout the whole world. Any man with a mind big enough and sufficiently well informed to estimate the growth in a decade of the sentiment toward democracy, needs no argument to convince him that it is the greatest issue of modern times. Ten years ago China was a people without a voice in the determination of her own laws; to-day China is under popular government, and is stirred to the depths with fervor for a genuine democracy. Ten years ago Russia was ruled by one mind; to-day a hundred and sixty millions of people in Russia are demanding representation in the government. Ten years ago the Ottoman Empire knew only the will of the Sultan; to-day nothing less than a parliament will satisfy the Turkish people. Ten years ago the common people of Persia, Portugal, and Mexico seemed destined to bondage for a thousand years to come; to-day they are self-governing.

The growth of woman's suffrage is another token of the constant pressure to relieve the world of every form of injustice wrought by unequal and unfair representation. In the fall election of the year 1912, three states at least, where woman's suffrage had not before been in effect, voted to give the ballot to woman.

Added to these is the social and political unrest of all the nations, calling for greater popular representation in the administration of the public welfare. Even a casual glance at the political map of our own country illustrates the signs of the times. The topics dominant as late as ten years ago were hardly mentioned in the campaign of this year. In their place we hear the discussion of direct primaries, the initiative and referendum, the popular choice of United States Senators, the income and inheritance tax, the commission form of government for cities, the recall, and the passing of the boss. The old Republican party, grand in history, splendid in general personnel, powerful in machinery, tried to ignore or to oppose some of these and to turn the clock back to "prosperity" as the supreme issue, and went down to its worst and, some think, its final defeat. In 1908 the Republican party had three hundred and twenty-one votes in the electoral college; in 1912 it carried hardly a state in all the Union. That is a fair index of the growth of the democratic spirit in four years. These manifestations give an indication of the approaching flood tide of sentiment when absolute democracy, not the democracy of any political party, will be the doctrine by which the people live.

There is no implication here that the past few years have witnessed the beginning of this appeal. Jesus Christ taught it in the Sermon on the Mount. No greater lesson can be learned from that supreme text-book of ethics than the one of the common brotherhood of man, and of the supremacy of humility as the primary principle of a true democracy. God was trying to teach the same truth in Peter's vision at Joppa. So far as our own country is concerned, it was cradled in the *Mayflower*, for those who sailed the stormy seas from the little harbor in Holland to the barren shores of Massachusetts were seeking their right to worship God according to the dictates of their own conscience. It was growing toward maturity when thirteen feeble colonies along the Atlantic seaboard burst the bonds which held them to the greatest nation of their day. It was born again in the awful Civil War of 1861, by which the shackles were stricken from the limbs of the black race. The stream has become a mighty river in these opening decades of the twentieth century.

It does not seem possible that there lives a man so blind as to believe that all of this is to have no effect upon the Church. Great tides like this have their influence in every realm, from the home to the school, the market-place,

the hall of legislation, and the church. Churches and church societies which are not preparing for the changes which this new spirit of a world-wide democracy will demand in religion during the next quarter of a century, are to be pitied. The Church has either to adapt herself to this teaching, or to suffer incalculable loss. Much has been said and written at different times of the "next great awakening." The expression has been the metaphor of prophecy. Marvelously was Josiah Strong inspired as he used that term to prepare the Church for the social revival which has spread over the entire Christian world. The same may now be said of democracy in the Church. It is to be the next great upheaval, and the acceptance of it is the earnest of victory in a multitude of affiliated problems.

This spirit of democracy must be accepted by the Church as the expression of the spirit of Christ. Any line of cleavage based upon any principle save that of premium placed upon genuine goodness is false to Jesus Christ. The day is dawning when to give preferment in religious organizations because of nationality, race, color, commercial or family distinction, will be ruled out of the parliament of Christianity as a relic of barbarism. No man can read the

story of Christ in His daily life, and the teaching of Christ in the Sermon on the Mount, which as long as time endures will remain the Magna Charta of Christianity, and then believe that Christianity can conquer the whole world, while retaining the caste system. There can be found preachers who are proclaiming the gospel as the universal hope of all mankind, in such terms that their hearers marvel that the consummation of all things is not already at hand. There are many causes for the fact that at the close of two thousand years of the proclamation of the Christian message, the world is not more than one-third evangelized. But among them stands this fortress of difficulty, this Gibraltar which is yet to be overcome,—the lack of a genuine democracy as the final testimony of the presence of a real Christ spirit in the Church.

The bigger spirit of Christian democracy is essential because it is to answer many of the so called problems of the Church. Do we look for yet more compelling arguments to release sufficient forces quickly to evangelize the whole world? What one more final can be urged than that Christ's view of humanity is democratic? That levels the barriers and commands action in missions. Are men yearning for the new power of a more complete Church unity? How

can that day be more speedily advanced than by proclaiming the doctrine of democracy in the Church? That makes the causes of division look too insignificant for reasonable consideration. Do we seek the last word for a social service program? How alluring is such a type of Christian life and service when viewed from the angle of democracy! The wretched discussion as to whether there is binding obligation upon the strong to serve those weaker than themselves is silenced under such a light, and social service becomes a joy. As earnest Christian workers view the mighty host of the unchurched, and hunger to see them coming in, what possible message could be borne to their ears that would so surely arrest attention than that the Church is the advocate of true, sincere democracy? There may be conferences, conventions, and addresses upon "reaching the masses," until time shall end, but never will the result sought be reached to any considerable degree until democracy is enthroned in her rightful place. The allied results in this great awakening will be even better than those seen directly in the line of the message; or, to use the terminology of the manufacturer, the by-products of democracy will be even greater than the thing itself. This is not the place to attempt a dis-

cussion of causes which have contributed to unnatural cleavage. They are old and deep-rooted. Some were bred far back in history; some are the outcome of unjust theories and methods in later days; others still are the direct result of the worship of gold.

I do not mean, either, to suggest that any one group of people is more to be blamed than another for any lack in the spirit of universal brotherhood. It seems to be very equally divided. Brown people are prejudiced against black; red men instinctively draw back from the yellow race; white men seem to have inherited a sense of their right to lord it over all. The uneducated are suspicious of the learned. The wealthy are tempted to believe that Providence meant them to feast, while the poor go hungry. But whatever and wherever its manifestations, the fact remains that the whole thing is rooted in sin, is born of the devil, and is the permanent enemy of the Kingdom of God.

Hope revives, however, in the newer manifestations of modern Christianity. There may be seen coming upon the horizon a school of men who have so apprehended Christ and His teachings that they recognize in their work no dividing line between Greek, barbarian, bond, free, rich, poor, learned, ignorant, high, low, red,

white, black, brown or yellow. They are the vanguard of the next great awakening in the Church. Are there those among us who draw back from this doctrine of democracy? If so, they may be assured that they will have no place in what is to be the next forward movement throughout Christendom, and one which will set more hearts to singing alleluias of liberty than did the Protestant Reformation. There are great difficulties in the way, it is true, but were there none, it would be an evidence that this is not a great truth, for great truths awaken opposition.

I have refrained from a detailed treatment, for many details are incidental only, and the truth is not advanced by trying to adjust the stage-setting before the hearts of the people are fully prepared. Social service is in the Church to-day as a part of its regular activities not because the earnest advocates of it brought all the plans and specifications. They were severely charged with being dreamers, with no practical methods. They expounded God's message until it was in the hearts of men, and now we look out upon a multitude of wonderfully effective methods, the genesis of many of which we hardly know. The larger Church unity is moving on like a mighty flowing tide, not yet de-

fined in every detail, but growing, steadily and surely. Some glad day we will see its fruition, and wonder how it came.

The man who begins to debate the acceptance of the greater democracy by determining such questions as: Will red, white, and black men have to worship in the same building at the same time? Will pews all have to be free? What supervisory agencies must be abolished? What should be the garb of the clergy in the pulpit? Will the money of the world be equally distributed? and the like, is as shallow, in his thinking, as a creek of water on the desert in an August noon. Details will work themselves out, if the fact of a genuinely democratic spirit is there.

In passing special mention should be made of the fact that democracy, as here meant, is not to be made the fortress of the jealous agitator against those who have prospered in the financial world. There is a difference in mentality among men. There is a difference in physical energy and endurance. There is wide divergence in business capacity. These distinctions have always been, and they will continue to be to the end. A true democracy in the Church will demand of those endowed with a greater ability, that they shall not abuse their power;

certainly it will not ask them to cease to use their talents. These are the merest incidents in the outworking of a mighty truth. Let the Church lay hold on the loving message of Christ's ideal of democracy. When our hearts are burning with that deeper love, the machinery will not be difficult to adjust. Reduce the matter to its simplest terms. Democracy is now the dominant note of all life; it is the cry of the best men in every rank; it is the embodiment of the truest spirit of the Christ; it is the solution of many vexed issues of Christianity. Men in every walk of life know in their heart of hearts that it is right. The Church must accept it, believe it, proclaim it, live it. A man's religion void of the spirit of democracy is a sham and a delusion, and cannot hope to win and hold any high place. I heard Rev. Harry Fosdick once say, "What are the common men of this day asking of the Church? Better music? Finer buildings? Greater preachers? No, not essentially. They are asking for that which they once enjoyed in an old country shack of a church, with a choir that could not sing very much, and a preacher who could not preach very well; but they sat among friends." That is a picture of the democracy of the Kingdom. Dean Bosworth, of Oberlin, says that he would like to see

a new motto put over the doors of every Christian church: "Here dwells a company of friendly workmen." The church which fearlessly adopts the program of democracy will lose a few snobs and a few agitators, but those who go out with this as an excuse would go eventually in any case. Men of truest worth believe in this doctrine, and the Church will grow in power by leaps and bounds when the democratic principle is recognized as an integral part of its program for a man's religion.

CHAPTER X

THE CONCLUSION

It may not be necessary to note, in conclusion, that these studies are not intended as a comprehensive statement of all the important elements in church life, but even at the cost of repetition it may be expedient to do so.

The presentation has been based upon a program of those elements which seem most essential in commanding the attention and enlisting the continued service of men and boys in definite Christian life and work. The thought has particular application to the special masculine organizations within the Church, such as the Young Men's Christian Association, the Laymen's Missionary Movement, the Brotherhoods, Men's Clubs and Guilds, and Boys' Departments. If it had been the purpose to outline the essential characteristics and program of the Church as a whole, the chapters already included must have been augmented by as many more. This fact needs to be emphasized, lest the author be criticised for omissions, and also lest some be tempted to indifference concerning

some other parts of the work of the Church of which mention has not been made.

Had the purpose been a complete outline of the requirements for successful church life, large place would have been given to the question of efficiency of administration. The losses in the average Christian organization are terrible. One of the greatest living leaders of Christian work said recently, after he had made a brief investigation of the efficiency item in the administration of church organizations: "I believe we could double the volume of effort throughout Christendom without increasing the number of men in service, or the financial contributions by a dollar, if modern methods of efficiency were adopted." If the same unnecessary expense or sentimental overlapping which is going on every day in religious organizations were to be tolerated in commercial enterprises, it would mean bankruptcy and panic in less than ten years. I myself know of movements in which the cost of collecting funds is so great a percentage of the total receipts, and the amount actually expended for the real work is so small, that the administration would be regarded as scandalous if the facts were known. This element, however, does not rightly fall within the scope of the discussion, and therefore is not dealt with at length.

Yet the omission of it must not be ascribed to indifference as to this tremendous problem. The day is coming when scientific experts upon efficiency will be called upon to make a study of the methods of church organizations, with the purpose of bringing them up to date. It is impossible that directors and trustees of business enterprises in which this principle is being so insistently applied will not eventually demand the same methods in religious organizations with which they are related.

Something is already being done in this direction, but it is only the drops before the shower, when the real extent of the evil is considered. Massive buildings, which are now used but four or five hours out of the one hundred and sixty-eight hours of the week, will be made to render continual service for humanity. The church will become a center of the administration of various departments of church work, with hours as regular and records as accurate as a banking house. There are some church offices now where this is true, but they are the exception, not the rule.

When modern methods of efficiency are adopted, the average salary of Christian workers will be doubled, for investigation will reveal to religion the poor economy of underpaid

agents. Some ministers are struggling to live upon inadequate salaries, with the deliberate expectation on the part of the churches which they serve that they will supplement their income from outside sources; just as employés are underpaid by some corporations with a similar expectation. This is a very old and ancient custom, but it surely is one which works evil to the cause. It exposes the Christian worker to the temptation of commercialism, and sometimes worse. I do not believe that many clergymen can be bought, but human weaknesses are common to all men, and the subtle influence of money easily warps the judgment. The prevalence of giving salaries adequate for decent support would greatly conduce to the self-respect of many a Christian worker, and would inevitably result in a higher and more efficient grade of work. We are going to see more dignified and more genuinely economical methods in the administration of the affairs of the Kingdom of God.

The era of increased efficiency, when it arrives, will cause some great changes, but it does not seem to me of sufficient importance to be considered as one of the cardinal principles in leading men and older boys to accept Jesus Christ or to continue in His service. After all

credit has been given to the wisdom of better facilities in church administration, a large place must be left for Christian sentiment and for faith. Religious organizations can never be as scientifically manipulated as can the packing-house industry, equipped with all the modern appliances. Some of the greatest Christian workers I have known have been blunderers in business, and have done their mighty work notwithstanding. For these reasons this fascinating theme is not treated in a special chapter.

Had a complete statement been the objective, the Sunday-school, as the most important single agency of the Church, would have demanded large place. Protestant Christianity, especially, perhaps, in the North American continent, is facing its most serious crisis, in the problem of adequate methods in religious education. The opportunities in the home and the school are steadily decreasing, and the Sunday-school must take on vaster, grander proportions than ever, for it is the remaining bulwark of training in the knowledge of Christian truth and in winning to the Christian life those of adolescent years.

After giving free play to supernatural forces in the Christian religion, all intelligent men are agreed that education is indispensable in the pro-

gram. If this is true, Protestant religion may well take warning lest the tragedy of church decay be written in letters of spiritual infanticide. A half hour per week in physical education would hardly be expected to produce winners for the Olympic games. A half hour per week of mental exercise would not produce scholars in any department of learning. A half hour per week of commercial study would not result in successful business men. The educational methods in these realms are long-continued, constant and arduous, where success is achieved. Let not the Church be deceived into thinking that generations of great religious men may be produced with less care than is required in athletics, in scholarship, or in business. The future church of power is the one giving largest attention to the training of its young and to the education of its entire membership in the magnificent truths of the Bible and in the history of the Church. Brilliant preachers and a fine choir may be desirable, but a thoroughly efficient Sunday-school is worth more than both of them combined. God have mercy upon the church with a star glittering in the pulpit and the light going out in the Sunday-school! This, however, is a problem of the Church as a whole, not a problem of special organizations for men and

boys, and for that reason it is passed with this word.

Had the intention been to cover in this treatise the whole field of the work of the Church, evangelism would have rightly demanded a chapter. Some reference to it is found in the chapter upon "A Religion of Fact," but the treatment of it is incidental. It must be remembered, however, that if evangelistic work for the individual loses its power, Protestant Christianity is doomed, for by evangelism has come her greatest advance. Evangelism is the natural consequence of Christianity's claim to be the universal hope of the world. It is an invaluable aid in the solution of practically every vexed problem of the Church. If men are intellectually befogged, and have lost their way, nothing will so help to clear the mists as the evidence of converted men. If financial demands are large and revenues are small, nothing so quickly leads men to give as do evangelistic results, for they are proof positive that large investment in religious enterprise is worth while. In the great social issues which send forth their call for help, the leaders who will stay in the fight to the finish are those who are born again of the Spirit of the Living God, and such men understand the prime importance of evangelism.

This theme is not given a large place for separate treatment, for, like some others, it involves a task for the whole Church, and also because the evangelism of the future must be conducted upon a basis bigger than that of the evangelism of old. Practically everything which has been said in this book has direct bearing upon the future type of evangelism. Evangelistic meetings in coming days will include the thorough consideration of the social message, of boys' work, of missions, as well as the question of individual conversion. I long to see the day when salvation, as the theme of the evangelistic message, shall be understood as having reference to this life as well as to the life which is to come, for salvation is a term of much wider inclusion than is ordinarily conceived. To have singled out the theme of evangelism for treatment in a separate chapter might have given the impression that the other topics were not regarded as being evangelistic. I believe them to be intensely so. Evangelism is meant to pervade and include all which has been written.

There might have been expected a separate chapter upon "The Boy," and there could hardly be a more important theme. The most hopeful sign upon the map for twentieth century Christianity is the great awakening con-

cerning the boy's place in the Church and in Christian service. Within ten years, the Church, the Sunday-school, the Young Men's Christian Association, or the Brotherhood, without a well organized Boys' Department, will be a back number, valuable only as an antique relic of discarded methods. The entire theory of this book is based upon this conviction. Every chapter has its legitimate application to boys' work. It is therefore unnecessary, and indeed, impossible, to confine this feature to one chapter.

These pages should not be brought to a close without a word upon a subject which comes close to the heart of the entire matter. The appeal of the claims of Christ is to the personality of those whom He has died to win. If the Christian religion is what we firmly believe it to be, we cannot doubt that many now outside of the Kingdom would accept its call if they knew what religion really is. The incentives urged have been too small. "Accept Christ, that your soul may be saved" is not overmastering. "Accept Christ, that your morals may be right" is not conclusive. "Accept Christ, and help to build up our church" does not move strong men. "Accept Christ, that the religious traditions of your family may be unbroken" is a poor motive to press. Men, on the whole, are rather calm

when faced with the peril of the loss of the soul. They ordinarily feel a degree of security about being able to guard their own morals. They are not absolutely certain that the existence of "our church" is essential to the world's life. They are not always profoundly moved by the consideration of the traditions of their family. These are all minor incentives and are not likely to go very far, amid the pressure of modern conditions.

The conclusive incentives must be of a kind which convinces that life apart from God, from Jesus Christ, from the Church and its great purposes, is not really full-orbed life at all. Men must realize that God alone can enable them perfectly to reach their fair and unattained ideals. They must be persuaded that Christian life in the Christian Church is the most vital thing in all the world, because the Christian message, flowing through the channel which Christ himself opened, is the outstanding means of bringing the Kingdom of love to its final victory among the nations of the world. They must be led to see that by the true message of the Church of Christ, the wrongs with which they are too familiar will be righted, and that they will hasten the coming Kingdom of righteousness if they join themselves to the forces which

are making for the coming of that Kingdom.

The most powerful presentation of the Christ is that which pictures Him, as does Isaiah, as the servant—the greatest servant of the human race, and which declares that only those who accept and follow Him are prepared to bring true redemption to the men of a lost, sinning, needy world; and not only to the individual men who make up that world, but to the world itself. Tell strong men that those weaker than they need them; convince them of the reality and the majesty of the real program of the Church, and the arrow of conviction will penetrate the armor of their indifference. Professor Walter Rauschenbusch, in his most recent book “Christianizing the Social Order,” says: “To live a great life a man needs a great cause to which he can surrender, something divinely large and engrossing for which he can live and, if need be, die. A great religious faith will lift him out of his narrow grooves and make him the inspired instrument of the universal will of God.” If there is one profound conviction in my soul, growing out of the experiences of the past twenty-five years, it is that men do not want to be coddled, or toadied to, or moved to self-pity. Men are longing to be used, longing to serve, longing to feel that life is worth living; that God

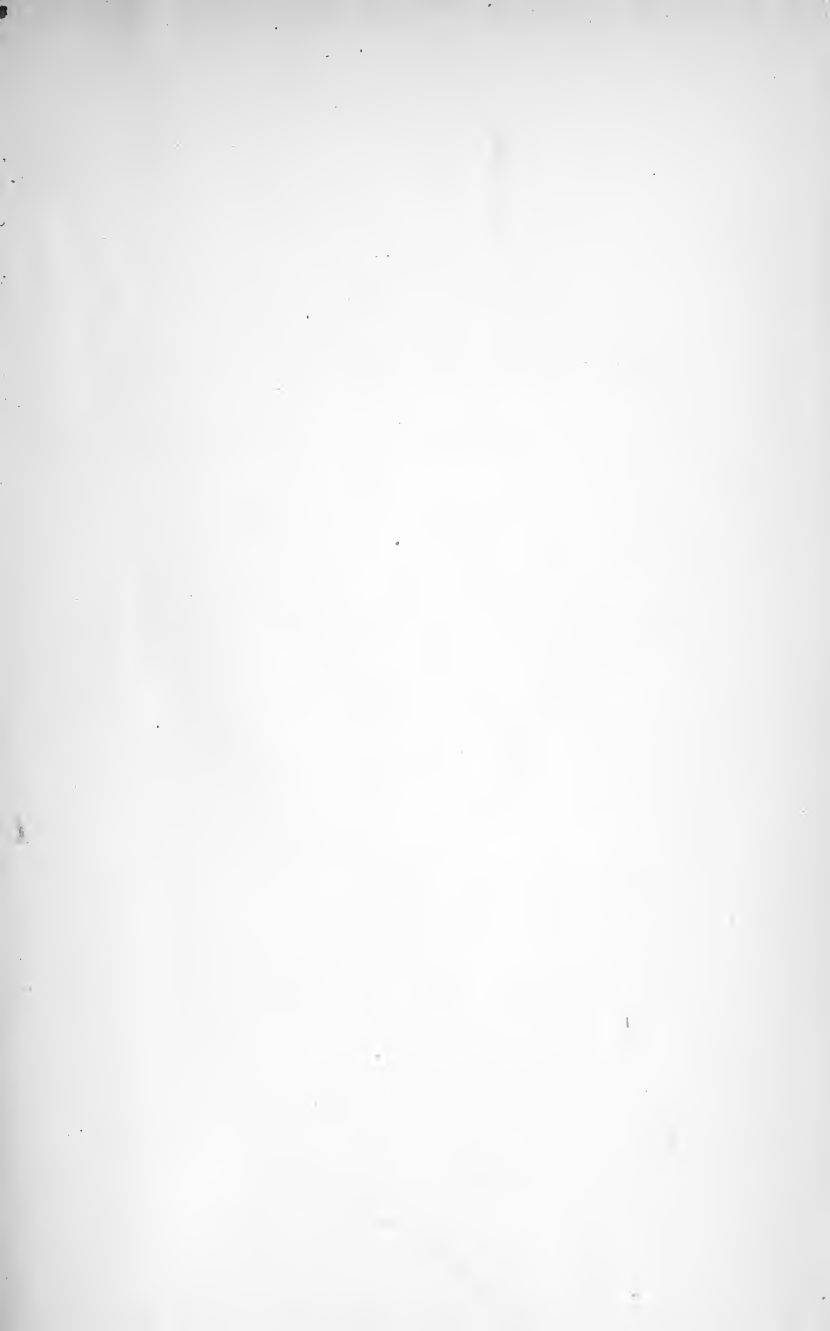
needs them as truly as they need God; that they may be co-workers with Him in lifting and carrying the burdens of His heavy laden children. It was by no accident that Jesus brought to that synagogue service in Nazareth long ago this Scripture: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." To be sharers in that mission He summons all who will hear.

"I worked for men," my Lord will say
When we meet at the end of the King's highway,
"I walked with the beggar along the road,
I helped the bondsman stung by the goad,
I bore my half of the porter's load.
And what did you?" my Lord will say,
"As you traveled along the King's highway?"

"I showed men God," my Lord will say,
"As I traveled along the King's highway.
I eased the doubter's troubled mind;
I helped the blighted to be resigned;
I showed the sky to the souls grown blind.
And what did you?" my Lord will say
When we meet at the end of the King's highway.







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